اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

As I recall my memory. I found those Arabic notes with my friend who was a Civil Engineer, in 1989 or 1990. I found those notes very usefull. I decided to learn Arabic in those days. Why.? - I Learned nearly 42 Subjects untill this time including Math, Physics, Chemistry, Biology, agriculture, English, Machine drawing Machine Design, Physchology, Business Management. and many many more. Just for This Purely Temporary Life. As soon as Human being died, and This body will be the earth worms food, Convert in to nitrogen and Phosphorus, Dust back to Dust. Befre this time

فلولا اذا بلغت الحلقوم .....

والتفت الساق بالساق .....

Just for رضائے الٰہی and to understand word of اللہ سبحانہٗ وتعالیٰ, Holy QURAN, and Hadith Mubaraka. Let Learn Just one Subject "Arabic" for آخرۃ. Hereafter in those days I get Photostate copies and Transfer to my Personal Diaries. I Still consider my self the Student of Arabic, and islamic Knowledge of Primary Stage. There are many books available in Market, But Speciality of those notes is that After telling the rules. There is a detail discussion of analysis of those rules. thirst of Student is satisfied. I Lost those Diaries for many years, But found.

وَالْاٰخِرَةُ خَيْرٌ وَّاَبْقٰى

my English Proficiency is just to pass one subject "English" in 1978-1979 So Just to understand ignoring the way of explaination. and improve it.

اصل علم کی اصلاح کی درخواست ہے۔ آداب و آئین حاصل کریں

فلیحینہ جوہ طیبہ

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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* جر AND نصب ARE ALSO CALLED · Genetive + Accusative

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مِفْعَلَةٌ
مِفْعَالٌ
مُفْعُلٌ
فَعَّالَةٌ

Mubaraka

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*1 Sound

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٢٩-٣-٢٠

01-01-99

قال رسول الله صلى الله عليه وسلم خيركم من تعلم القرآن وعلمه

①

بسم الله الرحمن الرحيم

O ALLAH be Praised Complete this Project for the HOLY Service of AL-ISLAM. Ameen:

PREFACE

1:- There are only two ways to Learn the any Languge of World. No-1 is that learn this language from the Childhood in the Society of the Same language. People or, after Childhood any time when that Person Live in the same Society.

No 2 To Learn the new languge by understanding all the rules (Gramatic) with the help of that Persons mother Language. 2 Tasks are very important to Learn the new language with the rules and of Grammer. This is also called Teaching technique (طريقة)

No-1 We try our best to collect a lot of words in our mind of the Same language

No 2 To learn the correct method to use these words:

1:2:- for the increment of the treasure method.

NOTE) BASIC CONCEPTS AND TERMINOLOGY OF URDU IS ALSO INCORPORATED TO IMPROVE URDU OF

of these words we provide some words and their meanings in every Lesson. So that Students Learn these words and use them in the exercises But the treasure of words and meanings for learning the rules are not enough as compare to the whole TREASURE OF WORDS. Thats why in every schools and collegs, a book is read as a reader, Except Rules and Grammer.

Our advice for Students

For such purpose is that, they study daily Two (ع ركوع) of Holy QURAN with its *translation and They are learn the words and meaning of those two RAKOO.S (ع ركوع) By this method they shall gradually increase the treasure of WORDS.

1.3 we arrange the rules of language. ie (Grammer) for teaching the Words (الفاظ) According to their correct use. It is a matter of intrest that First a language is came into existise then after it when we have to need of, we arrange the rules of (Grammer) this language. There is not a single chance (concept SPRANTC) that first we arrange rules (Grammer) and after it a new Language will came into existence That why. There are thousands of languages in world, but only very few languages whoes rules are arranged

Translation of Pickthal is recommended

This is why, because there is no need of those remaining languages. And this is the main [illegible] that the rules of the languages never getting within ones grasp to all the words of that language. But definitly a very few words are in Exception. This problem is with every language difference is only some time with a language a few words and some time with another language a lot of words.

When the People of diffrent languages want to Learn the new language according to the teaching method. That is the time to realize the to arrange the rules of the Language (Grammer), This situation is came into existence only for the [illegible]

No. 1 is that a Nation of a different language took Political victory and Power on other Nations of different Language. and the language of the Superior nation is decided as Govt language. And the Public of inferior nation is Forced to learn the Govt language.

No 2 is that a language is a language of the literature of a [illegible] or a religious book. And For the direct approach to the Actual Source (ishar) of the Dogmas and or more Perfectly (Sahih Hadis) like All ...

And follow a [illegible] that [illegible] religious and [illegible] times non follower [illegible] the Direct approach

STUDENTS SO THAT They will be in URDU As, Literature is in URDU

revelled book of their religions. Thus persons (Followers and new followers) want to learn the new language. Arabic language have both qualities. Arabic language have been accepted as a government language for in major civilized area of world* and still it is current language in many countries as the same position or status. And Arabic is the second largest religion according to population of world. Because HOLY QURAN is revelled in this language. And the collection of AHADITHS compiled firslly in this language. And thats why Arabic is among those few languages of the world whose rules are arranged. And those rules are arranged in such affection and work hard, so that the experts of language are forced to accept that ARABIC is the most scientific language of the world according to rules or GRAMMER.

It means that the forms of exceptions from the rules are negligible. That, why after understanding the rules of the Arabic learning, learning of Arabic is comparatively more easy, smaller

1:5 The basic rule to arrange the rules of every language of world is normally same. which is that

* For Centuries

Attachment

To distribute, all the meaningful words or parts of speech of the language in different ~~languages~~ ~~parts~~ groups as such style so that a single word of this language is not out of this grouping. The grouping of words or distributed speech is called [illegible] or Part of Speech.

The [illegible] of grammer of different languages distributed the words of languages in different methods. For example in Arabic, URDU or English this distribution is in Three dimensions. Its mean that every word is NOUN VERB or PARTICLE. حرف ، فعل ، اسم

In English language parts of speech are 8 (eight). But one matter is definite that NOUN اسم and VERB (فعل) are main and permanent parts of speech.

The some experts of grammer decided that remaining parts of speech are sub parts of one of these (3) parts of speech NOUN ، اسم ، فعل ، حرف But some experts decided that remaining parts are separate kind of speech (امرائے کلام)..

For example in URDU ARABIC, and PERSIAN. PRONOUN (ضمیر) and Adjective (صفت) are counted as NOUN (اسم) But

in English Pronoun (ضمير) and Adjective (صفة) are counted as separate Parts of Speech.

1. The actual Problem faced by students to learn any language According to teaching method, is to use the words according to correct method, And in this case the correct use of Noun, فاعل and Verb (فعل) has main importance, because these (فاعل, فعل) are most using words of every language.

For The correct use of VERB (فعل), the Declensions (Tables), (تصريف) Persons (ضمير), the Forms of verb in different Tenses, and Noun of action (مصدر) and Resembling (اسم فاعل) are learned by students.

For example in Persian (فارسي), for the correct use of verb it is very important to know the Masdar (مصدر) (Noun of action) and (اسم فاعل) (MUZARE) are to be learned and and Tables (تصريف) are learned by heart. In English language student work very hard for many years to repeat the forms of verb and tenses. The Part of Grammer (قواعد) which deal with Formation of VERB (فعل) and Nouns) the correct use of (فعل) in the Sentense is called science of Conjuction (علم النحو). However the correct use of Noun (فاعل) is an important

Declensions

Part of Science of Syntax (علم النحو)

In our Relegious institutions the education of Arabic is normally started by the discussion of VERB (فعل) which has some benefits But we shall start our lessons from the discussion of NOUN (اسم), In the favour of this method we can say that ALLAH be Praised also educated Hazrat Adam Alaih. Salaam. first of all the Knowledge of NOUNS (علم الاسماء),

Except it there was a lot of research and experiments were done on this Problem in Nadwa-TUL-ULAMA and the result was that, we can get comparatively better results to start the Arabic education from the discussion of NOUN (اسم),

However if we start Arabic education From the discussion of VERB (فعل), then According to Maulana Manaazar Ahsan Gilani, This is ~~like~~ an example like a student Practising to Pull a bucket from the well, However water will drawn out or not, Its mean that student repeats again and again Tables of VERB (ضرب يضرب), But he never saw Purpose of this trouble and he never realize that he is learning a new language, opposite this method if we start the Arabic language

from the discussion of NOUN (اسم), then from the begning student takes intrest and this intrest stands firmly and continuously.

The student feels it work-hard very purposeful when he learns identification and practice of RAFA - رفع, NASAB, نصب and JARR جر and rules of compounds and sentences of NOUN (مرکبات کے قواعد اور جملہ اسمیہ)

After few days he is in position to make small sentences of NOUN (اسم) and he is in position to understand the most important quality of Arabic language THE VOWELS (اعراب) He understands EFFECT on change of motion in words, and after the completion of every new lesson he realize that he is learning and getting some knowledge and this situation is the main cause to stand firm his intrest,

Bella: teachers are received to adopt this method of learning in QURAN academy during recent last few years.

For the correct use of NOUN (اسم) it is very important ~~that~~ to know that the singular (مفرد) plural جمع masculine مذکر feminine مؤنث common NOUN (اسم نکرہ) proper noun اسم معرفہ and the rules of different case of NOUN of that language

For example the rules of Non factual feminine (غیر حقیقی) are not same in every language. Aeroplane and moon are talked (or considered) as masculine in URDU. But in English aeroplane and moon are talked as feminine. Sun and Rabbit are talked as feminine in Arabic but in URDU they are talked masculine.

That why it is very important that we should use Verb correctly as well as the correct use of Noun.

The correct use of noun normally in every language and particularly in Arabic firstly four factors are Noun are checked and after checking it is very important to use the Noun according to the rules. In this case there will not a single mistake in use of Noun.

Those four factors are as follows

(i) Case حالت
(ii) GENDER جنس
(iii) NUMBER عدد
(iv) KIND نوعیت

According to the rules of language the special case, Gender, Number and Kind, ~~case of~~ are required at the time of using (Noun) in the sentence.

We are starting our lessons from the cases of Noun as well as discussing the four factors.

But before it, it is very beneficial to repeat the definition of Noun - اسم, Verb, فعل and Letter حرف,

NOUN ... اسم ... It is a word or speech(Anb) by which the name of a Person, Place or a thing or its quality (صفة) is appeared,

For example: رَجُلٌ (man) زَيْدٌ (A Particular name) طَيِّبٌ (Good)

Except it, a word or speech is also called Noun اسم in which meaning, There is a sense of doing work But There is not a tense (Sense) out of three Tenses Like Present Past or future

For example: ضَرَبَ (to Beat) شَرِبَ (to Drink)

Please note that all these Nouns are called مصدر (masdar) or noun of action, And (مصدر) is always Noun. اسم.

VERB ... فعل ... Verb is a (word or) speech by which the (فعل)

The doing of a work or happening of work is appeared and There will definitely be a Tense (out of three tenses. Present, Past Future (فعل حال، فعل ماضی، فعل مستقبل)

For example - ضَرَبَ He beat

ذَهَبَ He went,

يَشْرَبُ, He drinks or He will drink

PARTICLE (حرف) -: A word or a speech which needs another word for the explanation of it, meanings.

Its means that the Sense of this word is not clarified untill another Noun or Verb is attached with it

EXAMPLE -: The meaning of مِنْ is "From", but nothing is clarified by only word "From" But when we say مِنَ الْمَسْجِدِ means

(From the mosque)

Now the matter is clarified

Same as a word عَلَى (on)

and عَلَى الْفَرَسِ (on horse)

إِلَى السُّوْقِ (towards Market) إِلَى (towards) (untill)

(untill ... ut) or (towards

24-01-99 **CASE OF NOUN**

حالة الاسم

When a Noun is used in any language for conversation or in writing that this noun must be used in one case out of 3 cases definitely there is not any fourth case (No.1) Noun is used in this Sentence as a subject (فاعل). It's mean that it is in Nominative case (حالة الرفع) or (No:2) This noun is used as objective case (حالة النصب) or (NO:3) This noun is used as Adjunct (اضافة) or contact (تعلق). This case is called Possessive (حالة جر) case. In English this form of noun, during the use in Sentence, is also called case (حالة).. (Nominative, objective and Possessive)

30-1-99 Also in Arabic These three cases of Noun are used in the Sentences. These are called حالة الرفع، حالة النصب، حالة الجر or briefly we can say "رفع، نصب، جر"

It is to be noted that the Noun (اسم) which is in case of رفع is called مرفوع* (MARFOO) and the Noun which is case of نصب is called منصوب (MANSOOB) (Accusative - منصوب). And the Noun which is in case of جر is called مجرور (MAJROOR) (GENETIVE). Likewise we can easily understand the case Noun in the Arabic Grammer with help of

*: NOMINATIVE ..

URDU GRAMMER and ENGLISH Grammer
The difference is only IDIOMATICALLY NAMES (اسماء الاصطلاحیہ). It is very important that we shall Learn the Arabic IDIOMS (اصطلاح العربیہ) by understanding the following terms and table.

S.NO	LANGUAGE	CASE	CASE	CASE
1	ENGLISH	NOMINATIVE	OBJECTIVE	POSSESSIVE
2	ARABIC	حالة رفع	حالة نصب	حالت جر
3	URDU	حالت فاعلی	حالت مفعولی	حالت اضافی

2:2.: Nouns of few Languages are Changed a Little bit, when those Nouns are are used in different cases. Although in few Languages there (there) is no any Change in the Nouns.
for example in English when we say
1. A boy came.
2.: I saw a boy
3.: A boy's book

The word "boy" is used in these above sentences in Nominative case (حالة الرفع) objective case حالة النصب and possessive case "حالة الجر" But there is no Change in the form of word boy. But if we use the Pronouns ضمائر instead of word

"Boy" Then there Will be Changes
Now we shall say

1.: He came.
2.: I Saw him.
3.: His book
Likewise forms of Pronoun (ضمیر)
are changed in different cases
of *URDU Language
for example from "وہ" (he) to in
(اُسے (Him)
From "میں" (I) to مجھے (me)
میرا (mine)
But change in the form of Noun is
Very year..
For Example: When we say
① Nominative case لڑکا آیا ①
② Objective case میں نے لڑکے کو دیکھا ②
③ POSSESSIVE CASE لڑکے کی کتاب ③
Hence in Nominative case (حالۃ الرفع)
word "لڑکا" is used. But in objective
case "حالۃ النصب" and in Possessive
case "حالۃ الجر" it is changed in the
word "لڑکے" and if we say
لڑکا کی کتاب Then it is wrong
Please note that, also in URDU
few Nouns whose are ending on
"الف" or "ے" are changed in
this style (above), otherwise Normal

*: WORDS OF URDU ARE JUST
FOR INTRODUCTION OF URDU..
FOR STUDENTS

Nouns are not changed in the Previous style. [URDU SENTENCE for INTRODUCTION OF URDU WORDS]
for Example. عورت آئی (AURAT AAE)
(woman came)
② میں نے عورت کو دیکھا (Mein ne aurat ko Dekha)
(I saw a woman)
③ عورت کی کتاب (Aurat ki kitab)
Woman's book
Hence there is not any change in above three cases in the word عورت

8.2.99 2:3 Now Listen carefully that it is a very strange quality of Arabic that its 80% to 85% Nouns, are such type of Nouns who change a different form in the "حالۃ الجر" and حالۃ النصب, حالۃ الرفع
Its mean that the quality which is in the Pronouns of English and URDU, is Same as well as in the most Nouns of ARABIC

2:4.. From this Point You may think that than Arabic will be very difficult Language in which we shall Learn 3 Nouns or words instead of one Noun. But don't worry on the base of that idea. In fact A word is to be learn from a noun Because the Changes (according to the rules) is

being existed only in the Last Part of the word at the time of using the Noun in the Arabic Language

For Example if a Noun is consisted on 5 letters then there will no change in first 4 letter likewise a Noun consisted on 3 letters then there will no change in first 2 letters. But only the method of reading of last letter will change. for example in Nominative case, objective case and Possessive case word boy is changed simultaneously

وَلَدٌ وَلَدًا ، وَلَدٍ

٢:٥ In Arabic Language the change in the Last Part of word is called "اعراب" "ERAAB". Because This is often showed by the change in the vowel Points "حركات" ، فتحه ، ضمّه ، كسره

ـَ ، ـُ ، ـِ

thats why normally to impose vowel Points is wrongly called "اعراب". the correct word (to impose vowel Points) is called شكل (Shakal) formation In Arabic. And the sentence on which all vowel Points are imposed is called "مشكول عبارت" (MASHKOOL EBARAT) formed

Sentence)

The actual meaning of "اعراب" is that to read or write the movement of the Last Part of word according to rules.

Please note that the meaning of case of Noun is actually the (اعرابی حالت) Diacritical cases whose are 3 means.

جر ، نصب ، رفع

Nominative objective Possessive

and every Noun at the time of using in the Sentense is definitly

مجرور منصوب ، مرفوع

21-2-99

Nominative, Accusative, Genetive,

۲:۹

We have read that in Arabic approximately 80% to 85% Nouns are such type of Nouns. Who Change their Last Part i.e [Last Part of word] in three case رفع ، جر ، نصب.

"MOARAB" معرب The Noun Who accept this change [Change in the Last Part of word] in three cases is called معرب MOARAB

In Arabic rules The normal method for the recognisation of the "اسم معرب" is that at the Last Letter of the Noun There

Is Tanveen "تنوين" thats mean in the

RAFA CASE — Two ضمة — ٌ
NASAB CASE — Two فتحة — ً
JARR CASE — Two كسرة — ٍ

Some examples of the change in the last letter of اسم معرب are as follows

CONJUGATION OF DECLINABLE NOUN

" تصريف اسماء المعرب مع معنى "

Nominative case	Meaning	objective case	Possessive case
مُحَمَّدٌ	The name of our Holy Prophet	مُحَمَّدًا	مُحَمَّدٍ
رَسُولٌ	Massenger	رَسُولًا	رَسُولٍ
شَيْءٌ	Thing	شَيْئًا	شَيْءٍ
آيَةٌ	Sign	آيَةً	آيَةٍ
جَنَّةٌ	Garden	جَنَّةً	جَنَّةٍ
شَهْوَةٌ	wish	شَهْوَةً	شَهْوَةٍ
بِنْتٌ	Daughter	بِنْتًا	بِنْتٍ
سَمَاءٌ	SKY	سَمَاءً	سَمَاءٍ
سُوْءٌ	Evil	سُوْءً	سُوْءٍ

2:7 we hope that you have noted from the above examples that

(i) In Nasab case حالت نصب, on which Noun There are two فتحہ ـً, An الف is extended at the Last Part of the Noun (rule). For example. To write, from مُحَمَّدٌ to مُحَمَّدًا is wrong but مُحَمَّدًا is to be written Same as

From كِتَابٌ to كِتَابًا

and from رَسُولٌ to رَسُولًا

etc, (ii) : There are two exceptions in this rule. first is that if a word is ending on the Last Letter at round ۃ (ۃ مُدَوَّرٌ) means (تائے مربوطہ) (TAA-E MARBOOTAH). Now on this word, when we need to impose two فتحہ ـً Then there will no addition of "الف"

For Example, from جَنَّةً to جَنَّتًا is wrong But it is written جَنَّةً and from رَأْفَةً to رَأْفَتًا. Please note that word the word بِنْتٌ is not ending on round ۃ, but on Long ت (تائے مبسوطہ) (TAA-E MABSOOTAH). that's why this exception is not applied and the at time of imposing two فتحہ in حالت نصب objective case we add an "الف"

(iii) Second exception is that if a Noun is ending on "ھمزہ" with الف and واؤ. There will be no addition

of الف and واؤ, There will no addition of الف at the ending Part of the word. for Example
From سَمَاءٌ to سَمَاءٌ
From سُوْءٌ to سُوْءٌ
But the word شَيْءٌ is ending on همزه (ء) But because there is not any الف or واؤ is before ء But that's why we add "الف" when when we impose two فتحه
Its means from شَيْءٌ to شَيْاءٌ

2:8. The remaining 15% to 20% Nouns of Arabic are not مُعْرَبٌ (DECLINEABLE) but mostly in those Noun, there where will be no change in the Last Letter of word. But these Nouns Just changes two forms. Its means in Nominative Case (حالة الرفع). These Nouns have a Separate form. But in objective Case (حالة النصب) and in Possessive Case (حالة الجر) these Nouns have the Same form. These Nouns are called (اسماء غير منصرف) (SEMI DECLINEABLE) (SEMI INFLECTED) NOUN) (Which does not accept TANWEEN) (Those type of NOUNS does not observe all rules of inflection That's why they are called (اسماء غير منصرف) and all remaining Nouns are called (اسماء منصرف). In Arabic few examples

of (اسماء غير منصرف) are as follows.

This is 100% like the example which we have used in URDU [The use of word "لڑکا" in the nominative case] which changed as word "لڑکے" in objective case but remain same in the possessive case as word "لڑکے"

(ii) :- only one "Pesh ـُ" is imposed on the last letter of اسماء غیر منصرف (N-R-N) Non rebellious Nouns in the Nomenative case (حالت رفع) and one Zabar ـَ is imposed on the last letter in the objective case حالت نصب and one ZER ـِ is imposed on the last letter in Possessive case حالت جر

This rule [addition of one الف] is specified only in the case of Two Zabars ـً.

REMEMBER :- Always A Tanveen [ـٌ, ـً, ـٍ] will never be imposed on the last letter of اسماء غیر منصرف (N-R-N)

Q:10 Now you will defenitly be thinking that by which technique we know that which Noun is NON rebellious غیر منصرف and which Noun is "منصرف"

Infact matter is that there are some rules for (N-R-N) which we shall study INSHALLAH in the last lessons, At this time our method is that we shall point by a word "ع" before N-R-N

Now at this stage please consider those Nouns as (N.R.N) whose are told by us. And do not impose Tanveen ـٌ , ـٍ , ـً on them N.R.N in any case. and write these Nouns by ـُ , ـِ and ـَ in رفع , نصب and جر cases.

Please also note that in Arabic Names of Women, cities and countries are N-R-N

Y.11 There are some Rear Nouns in Arabic language who never accept any change in three cases of رفع نصب and جر and always same in three cases. These Nouns are called اسماء مبنى Mabni Nouns They have no any rule. Our method for these Nouns (اسماء مبنى) we shall point a "o" before them in the vocablury. Ital These words are Mabni. There are some example as follows.

THE DECLENSION OF SOME MABNI NOUNS WITH THERE MEANING

Nominative case	Meaning	Objective case	Possessive case
هٰذَا	This (Masculine)	هٰذَا	هٰذَا
اَلَّذِىْ	which (Masculine)	اَلَّذِىْ	اَلَّذِىْ
تِلْكَ	That (Feminine)	تِلْكَ	تِلْكَ

which

EXERCISE - NO - 1

To make declension (گردان) of Noun from the following NOUNS. A word "ع" is Pointed before the N-R-N and word "م" is Pointed before MABM Nouns. So that you should keep in your mind and make declension گردان according to (the nature of Nouns). And also learn the meaning of the words

WORDS	MEANING	WORDS	MEANING
ثَوَابٌ	Reward	مَسَاجِدُ "ع"	Plural مسجد
نَفْسٌ	Soul	مَكْتَبٌ	Desk
عِمْرَانُ (ع)	A name	هٰؤُلَاءِ "م"	These People
سَيِّئَةٌ	Evil	جِدَارٌ	Wall
مُسْلِمٌ	Muslim	يُوسُفُ "ع"	A name
اَلَّتِي "م"	who (Feminine)	شَمْسٌ	Sun
مَاءٌ	water	مَدِينَةٌ	city
بَابٌ	Door	كُرْسِيٌّ	Chair
مِرْوَحَةٌ	Fan	ثَمَرٌ	Fruit

GENDER

3 The first factor is the case of Noun [Which is discussed in the last Chapter] out of 4 factors which are important at the time of considering of a Noun for the correct use in the Sentense.

The second factor in the discussing of Noun is GENDER (جنس). According to gender there are only two types of Gender in Arabic. [and also in every Language]. It (Noun) will masculine or It will be discussed in a Sentense as in a manner Like a male is being discussed OR a Noun will used as a Feminine.

In every Language the rules of Masculine and feminine are not same. A word is spoken in a language as a Masculine but the Same word is used in other Language as Feminine.

For example in English word "SHIP" and "MOON" are spoken as feminine. But "SHIP" and "MOON" are used as masculine (in URDU). that's Why for Learning of every new Language It is very important to Know How to use correctly Masculine and feminine of this Language.

3:2 The Scholar's of "SYNTAX" علماء النحو Searched that there is no Specified rules for the recognition of Masculine

But there are definitely some Symbols for the recognition of Feminine. Which are called Symbols of Feminine (علامات تانيث). that's Why students need to keep in mind the Symbols of Feminine at the time of deciding the GENDER of every Noun at the time of using these Nouns in a Sentence. If there is any Symbol of Feminine then it is used as feminine. otherwise it is declared as MASCULINE. The Methods for the recognition of Feminine are as under.

3:3 - First Method is that concentrate Your mind on the meaning of word if it is for a real Feminine مؤنث حقيقي (MONNUSS HAQEEQAT) It's means that there is a Masculine (MALE) in the Comparison of that FEMININE

for Example

in the comparison of امرأة (woman)

There is رجل (MAN)

and for the comparison of أم (mother

There is أب (FATHER)

etc. etc

Then this word is definitely Feminine

Those Nouns are called

مؤنث حقيقة REAL FEMININE

NO.2 Second method is that watch this word carefully if there is any Symbol of FEMININE علامات تانیث
These symbols are Three and every Symbol will in the Last Part of Noun

(i) "ة"

(ii) "ا"

(iii) "ى"

Its means if any Noun is ending with these Symbols, Then this word is considered as "IMAGINARY FEMININE"
"MONASS-E-QIYAASEE" "مونث قیاسی"

3:4 - Now understand this matter that the words those are ending with round "ة" are considered as feminine "مونث" (Garden) جنة
For Example - They are used as feminine in Arabic and Also صلوٰة
there is a General rule for Making (PRAYER) the most words FEMININE that IMPOSE a فتحہ (ZABAR) ـَ on the Last letter of a Masculine "مذکر" "MUZAKKAR" and add a round "ة". FOR EXAMPLE
FROM كَافِرٌ TO كَافِرَةٌ

Male- Disbeliever — Female Disbeliever

and حَسَنٌ to حَسَنَةٌ

Good-or-beautiful - Good-beautiful
(Man) Woman

Please note, that only few words are Excepted (مستثنى) from this rule for Example

خَلِيفَةٌ (Caliph)

عَلَّامَةٌ (Scholar)

Although there is a Vound 'ة' is in the Last Letter of words. But these words are used as Masculine (مذكر)

(ii) Second Example of Feminine is

ـاءُ it

is Called الف ممدودہ ALIF-E-MAMDOODA

The Nouns who are ending or the Nouns in which the الف ممدودہ is on the last letter of word. These nouns are also considered as Feminine, for Example حَمْرَاءُ (RED) خَضْرَاءُ (GREEN)

Please note that the Nouns who are ended with "الف ممدودہ" are "SEMI-DECLINEABLE" (اسماء غیر منصرف) that why they are ended with ضمّہ (DHAMMAH) instead of TANWEEN تنوین ـٌ, and Third Symbol

(III) Symbol of Feminine (علامات تانيث) is ى ا which is called (الف مقصورة) ALPH-E MAQSOORAH. The Nouns who are ended by this (الف مقصورة) are considered as FEMININE. for Example.

Please note that nouns ended by the الف مقصورة never accept any changes in three cases of Nominative (رفع) objective (نصب) and Possessive (جر). Thats why these used in different vowel conditions (حالة اعرابی) - is Like the NON DECLINEABLE Nouns. (اسماء مبنی)

كُبْرٰى	Big Woman
عُظْمٰى	Great Woman

3:5 There are many nouns who are neither real Masculine nor Feminine. There is any Symbols of Feminine علامت تانيث The decision of Gender of these Nouns are depend upon the Style of talking of the People of Same Language. The Nouns who are talked by the People of Same language as Feminine are called Traditional FEMININE (مؤنث سماعی) For Example The word "SUN" is actually neither Masculine nor Feminine For example in URDU Speaking People they used word (سورج) SUN as Masculine. that why the word سورج (SUN) is Masculine in URDU.

However Arabic speaking people talk شَمْسٌ (SUN) as feminine thats why in Arabic WORD شمس (SUN) is Traditional Feminine (مونث سماعی) (because those Arabic Grammer book, notes came from Indian Subcontinent thats why a Lot of examples of URDU) A very interesting Example is that the People of DEHLI (CAPITAL OF INDIA) talk word دہی (DEHEE) (YOGURT) as a Masculine like دہی کھٹا ہے (DEHEE KHATTA HAI) (YOGURT IS SOUR), However the People from LUCKNOW (CAPITAL OF U.P) talk word دہی as Feminine Like دہی کھٹی ہے DEHEE KHATTI HAI) (YOGURT IS SOUR).

Thats why the word دہی is Traditional feminine (مونث سماعی) for the People of LUCKNOW. Now There are few words given as under which are talked as feminine in both URDU and Arabic Language. You have to Learn the meaning of these words by heart and also remember that they are traditional feminines

سَمَآءٌ	(SKY)	اَرْضٌ	Earth
رِيْحٌ	(AIR)	حَرْبٌ	war
نَارٌ	FIRE	نَفْسٌ	SOUL

12-3-99

In the Last chapter we have Practised the conjuction (تصریف) (in URDU) of NOUN. Then there were 3 Forms of one word, But Now There 3 forms of Masculine and 3 Forms of Feminine. So Now There are 6 Forms of a one Noun. But there are only 3 forms of Traditional feminine. Because There is no Masculine of traditional Feminine. The Example is as under

	Nominative	Objective	Possessive
	رفع	نصب	جر
M	كَافِرٌ	كَافِرًا	كَافِرٍ
F	كَافِرَةٌ	كَافِرَةً	كَافِرَةٍ
M	حَسَنٌ	حَسَنًا	حَسَنٍ
F	حَسَنَةٌ	حَسَنَةً	حَسَنَةٍ
F	نَفْسٌ	نَفْسًا	نَفْسٍ

Traditional Feminine — M - Masculine مذکر, F - Feminine مونث

EXERCISE - NO. 2

Learn the meaning of following Nouns and make Conjuction (تصریف) of noun. Masculine and the Feminine are given togather. in the case of traditional Nouns and the Nouns whose are traditional Feminine (مونث سماعی) There

12-3-99

is a "ت" is written before them
You have to form the feminines of
remaining nouns. Please read the
words from top to bottom

أَخٌ	brother	صَادِقٌ	True, Honest
أُخْتٌ	sister	كَاذِبٌ	Liar
فَاسِقٌ	Evil-doer	مُطْمَئِنٌّ	Satisfied
قَبِيحٌ	Ugly	اَلَّذِي (م)	which one (m)
دَارٌ (س)	House	اَلَّتِي (ف)	which one (F)
كَبِيرٌ	Big	طَوِيلٌ	Tall
صَغِيرٌ	Small	قَصِيرٌ	Short
هٰذَا (م)	This (m)	بَاكِسْتَانُ (ع.س)	Pakistan
هٰذِهٖ (م)	This (F)	عَيْنٌ (س)	Eye, well
حُلْوٌ	Sweet	نَجَّارٌ	Carpenter
جَيِّدٌ	Fine	خَبَّازٌ	Baker
جَهَنَّمُ (ع.س)	Hell	خَيَّاطٌ	Tailor
عَرِيسٌ	~~Bride~~ Groom	سُوقٌ	Market
عَرُوسٌ	Bride		
شَدِيدٌ	Hard		

M = Masculine (For)
F = Feminine

CH·NO·4 27-3-99

NUMBER "عدد"

4 In other languages there are only two types of Nouns according to Number

For one → Singular or Alone
واحد مفرد

For [Two or more than two] - Plural 'جمع'

But in Arabic Plural is started from 3 and a separate Noun or Verb is used for 2. The Person [(صيغة) (MOLD) (SEEGHAH)] for 2 is called تثنية (TASNIAH) 'DUAL'. It means that there are 3 kinds of Nouns in respect of Number in Arabic language.

SINGULAR واحد "WAHID"
DUAL تثنية "TASNIAH"
PLURAL جمع "JAMAA"

There are few rules for making (forming) Plural and Dual from Singular. We shall study those Lesson in this Lesson

THE RULE FORMING DUAL From Singular

Please keep in mind always that whether a Noun is Masculine or feminine. The Rule for forming Dual 'تثنية' is Same which is that:

"In the Nominative case (رفع) A فتح FATAH (ـَ) is imposed on the last letter of Singular noun and an الف (ALAPH) and (نون مکسورہ) NOON-E-MAKSOORAH [ـَانِ] is added

For Example

From مُسْلِمٌ to مُسْلِمَانِ
(one muslim) (Two Muslims)

and From مُسْلِمَةٌ to مُسْلِمَتَانِ
(one Muslim woman) (Two Muslim women)

However in the 'NASAB' (نصب) objective and (JARR - جر) Possessive case "A FATAH فتح ـَ is imposed on the last letter of Singular Noun (واحد اسم) and after it a یائے ساکن (YAA-E-SAAKIN) (یا) and نون مکسورہ (NOON-E-MAKSOORAH) ـَيْنِ

FOR EXAMPLE:

from مُسْلِمٌ to مُسْلِمَيْنِ
one muslim man (Two muslim men)

مُسْلِمَةٌ to مُسْلِمَتَيْنِ
one muslim women Two muslim women

few Examples are as under

SINGULAR واحد	DUAL تثنية		
	رفع	نصب	جر
	ـانِ	ـيْنِ	ـيْنِ
كِتَابٌ	كِتَابَانِ	كِتَابَيْنِ	كِتَابَيْنِ
(A book)	(two books)	(two books)	(two books)
جَنَّةٌ	جَنَّتَانِ	جَنَّتَيْنِ	جَنَّتَيْنِ
Garden	2 Gardens	"	"
مُسْلِمٌ	[illegible]	[illegible]	[illegible]
one muslim man	two "	"	"
مُسْلِمَةٌ	مُسْلِمَتَانِ	مُسْلِمَتَيْنِ	مُسْلِمَتَيْنِ
one muslim woman	two "	"	"

ح: ٣

KINDS OF PLURALS

4-4-91

There are two kinds of Plurals in Arabic Language.

(i) جمع سالم Jama salim [Perfect Plural]

(ii) جمع مكسر Jama mukassar [Broken Plural]

In جمع سالم (Jama Salim) the singular word is exested as it was

واحد
(Singular)

تثنيه
(Dual)

كتاب and few letters are added at the end part of the singular word, as in English normally "S" or "es" are added at the Last Part of word

For Example

Boy — Boys
Glass — Glasses
Fox — Foxes etc.

But same as in English For Some (Nouns) words Plurals are not formed according to the rules of "S" or "es" But also in a slightly different method.

For Example

Sing		Plural
He, She		
it	—	They
His	—	Theirs

Same as in Arabic جمع سالم (Jama Salim) is not always formed from Singular Noun, But few Plurals of Nouns are formed in such manner that whether the order of the Singular are Scattered

or Completely Changed [every letter]

For Example

	Sing		Plural
From	عَبْدٌ (Slave)	to	عِبَادٌ (Slaves)
and From	اِمْرَأَةٌ (woman)	to	نِسَاءٌ (women)

They are called جمع تكسير (Jama Muk assar) The meaning of تكسير is Broken, Because in the جمع تكسير the order of letters of Singular is broken, Thats why they are called جمع تكسير (Broken Plurals) Now we have to understand the Rule of Formation of جمع سالم Jama Salim (Perfect Noun).

But before it please keep in mind that (both) the rule for the forming of تثنية (Tasnian) Dual of Masculine and Feminine are same But rule for the forming جمع سالم for masculine is different and for feminine is different

1.1 **RULE FOR FORMATION OF جمع مذكر سالم** (Perfect Plural Masculine)

In the جمع case a Pesh ـُ

Perfect Plurals (mas)

is imposed on the last Part (letter) of the Singular noun and after it a واؤ ساکن (waao sakin) and a نون مفتوحہ (NOON-E- MAFTOOHA) [its means (ـُوْنَ)] is added

For Example

From مُسْلِمٌ to مُسْلِمُوْنَ

Muslim Muslims

However in the نصب and جر cases to impose a zer ـِ on the last letter of Singular and after it a یائے ساکن (YAA-E . SAKIN) and نون مفتوحہ (NOON-E-MAFTOOHA) means (ـِيْنَ) is added

For Example

From مُسْلِمٌ to مُسْلِمِيْنَ

Muslim Muslims

Few examples are as under

SINGULAR	PERFECT PLURAL M*		
واحد	جمع مذکر سالم		
	رفع	نصب	جر
	ـُوْنَ	ـِيْنَ	ـِيْنَ
مُسْلِمٌ Muslim	مُسْلِمُوْنَ Muslims	مُسْلِمِيْنَ "	مُسْلِمِيْنَ "
نَجَّارٌ Carpenter	نَجَّارُوْنَ Carpenters	نَجَّارِيْنَ "	نَجَّارِيْنَ "
خَيَّاطٌ Tailor	خَيَّاطُوْنَ Tailors	خَيَّاطِيْنَ "	خَيَّاطِيْنَ "
فَاسِقٌ Bad man	فَاسِقُوْنَ Bad men	فَاسِقِيْنَ "	فَاسِقِيْنَ "

RULE FOR FORMATION OF جمع مؤنث سالم

" " " Perfect Plural Feminine

Eg. In رفع case a word [ات] is added after Noun However in نصب and جر cases word [ات] is added. *Masculine

1 Please note that if تائے مربوطہ, Taa-e-ma'boota ة is as last letter of Singular feminine noun (واحد مؤنث کا)

But few are اسماء غیر منصرف (Semi inflected Semi Declineable) There are Simple recognisation is that the Nouns are معرب "Who has two ضمّہ (ـُـ) on the Last Letter of Noun, and the Nouns are غیر منصرف (Semi inflected) who has one ضمّہ on the Last letter of Noun.

4 : 7) صورت اعراب" (SOORAT-E-ERAAB)

(THE FORM OF DIACRITICAL POINTS)

It is suitable for us that we shall (in one step) Revise in our minds all five forms of "اعراب" (Change of vowels. ضمّہ، کسرہ، فتح ـُ، ـِ، ـَ on the Last Letter of any Nouns), before we start the exercises of this Lesson

	صورت اعراب FORM OF DIACRITICAL POINTS			Which Type of NOUNS Considered in this Form
	رفع	نصب	جر	
	NOM:	OBJ:	POSS:	جمع مکسر ـ واحد ـ معرب MOARAB_ SINGULAR- BROKEN PLURAL
i	ـُ	ـَ	ـِ	
ii	ـُو	ـَا	ـِی	جمع مکسر ، واحد غیر منصرف Semi inflected SINGULAR BROKEN PLURAL
iii	ـَانِ	ـَیْنِ	ـَیْنِ	ONLY DUAL (تثنیہ)
iv	ـُوْنَ	ـِیْنَ	ـِیْنَ	ONLY جمع مذکر سالم Perfect Masculine Plural
v	ـَاتٌ	ـَاتٍ	ـَاتٍ	ONLY جمع مونث سالم Perfect Feminine Plural

In the above table first two (2) forms of Diacritical Point (حرکات اعراب) are called as اعراب بالحرکۃ (ERAB-BIL-HARKAH), because this change in فتحہ, کسرہ and ضمہ (vowel Points) However Last 3 Diacritical Points (حروف اعراب) are called اعراب بالحروف (ERAB-E-BIL HAROOF)

(4:8) When we made Pardigm (تصریف) (گردان) in Last chapter then there were only 6 Forms of one Noun But Now we have to made واحد, تثنیہ, جمع (singular, Dual, Plural) that's why Now there will be 18 forms of one Noun, However there will be NO Masculine of ~~Noun~~ the Non Real Feminine and there will be NO Feminine of NON REAL Masculine that's why both have only 9 Forms for Example we have a word مُسْلِمٌ

(i) we have to ~~also~~ made also its Faminine that's why we shall make 18 forms of this word

ii Second word is كِتَابٌ

This is a Non real Masculine مذکر غیر حقیقی. Another word is جنّۃ

which is مونث غیر حقیقی Non Real Feminine. Please note for كتاب and "جنّۃ" only 9 Forms are Possible:

22 6 99

It has no famenine, thats why there will be only 9 forms. and its جمع مکسر (Broken Plural) is كُتُبٌ

iii.: Third Word is كُرَةٌ. It is NON Real Famenine. It has no masculine, thats why it has only 9. Forms,

(Pardigm) (تصریف)

The declension گردان of these three word is as under

		حالت رفع Nominative case	حالت نصب Objective case	حالت جر Possessive case
مذکر Masculine	واحد Singular	مُسْلِمٌ Muslim man	"	"
	تثنیه Dual	مُسْلِمَانِ Two Muslims	مُسْلِمَيْنِ "	مُسْلِمَيْنِ "
	جمع Plular	مُسْلِمُوْنَ more than two "	مُسْلِمِيْنَ "	مُسْلِمِيْنَ "
مونث Feminine	واحد Singular	مُسْلِمَةٌ Muslim woman	"	"
	تثنیه Dual	مُسْلِمَتَانِ Two Muslim women	مُسْلِمَتَيْنِ "	مُسْلِمَتَيْنِ "
	جمع Plurlas	مُسْلِمَاتٌ (more than two muslim women)	"	"

		حالت رفع	حالت نصب	حالت جر
مذکر غیر حقیقی Non Real Masculine	واحد S	كِتَابٌ One Book	كِتَابًا	كِتَابٍ
	تثنیہ D	كِتَابَانِ Two Books	"	"
	جمع P	كُتُبٌ M. T. T. Books	كُتُبًا	كُتُبٍ
مؤنث غیر حقیقی Non Real Feminine	واحد S	حَدِيقَةٌ Garden	حَدِيقَةً	حَدِيقَةٍ
	تثنیہ D	حَدِيقَتَانِ T. Garden	"	"
	جمع P	حَدَائِقُ M.T.T. Garden	حَدَائِقَ	حَدَائِقَ

EXERCISE - No. 3 (a)

Q: 9 Form Faminine of following words and make the declension (گردان) of Nouns (اسماء)

(i) مُشْرِكٌ Idolater

(ii) مُؤْمِنٌ beleiver

(iii) صَادِقٌ (True)

(iv) كَاذِبٌ Liar

(v) جَاهِلٌ Ignorant

(vi) عَالِمٌ Scholar

EXERCISE -No. 3- (B)

Following words are Non Real Masculines (مذکر غیر حقیقی) Learn meaning and (جمع مکسر) Broken Plurals then [Form / make] the declension (گردان) of Noun

Singular	Plurals
مَسْجِد (Mosque)	مَسَاجِد
کُتُب	کُتُوب
Sin	
نَهْر	أَنْهَار
Canal	
قَلْب	قُلُوب
Heart	
مَقْعَد	مَقَاعِد
Bench	
رَأْس	رُؤُوس
Head	
وَلِيّ	أَوْلِيَاء
SAINT	

P.T.O

EXERCISE-NO-3 - (C)

Following words are Non Real Famenine Learn their meanings. And the جمع مکسر (Broken Plurals) are Given after the words Except those, all words are Formed as جمع سالم Perfect Plural

Then Make declensions اعراب all اسماء (Nouns)

اُذُن اُذان
EAR

آیَة
Sign

سَنَة

سوق
Market اسواق

رِجل
Feet ارجل

A clear Sign or Proof

Motor (car)

CH- NO. 5

NOUN IN RESPECT OF KIND

KINDS OF NOUN

[اسم بلحاظ وسعت]

Q:1

Noun, There are two kinds of Nouns due to widness

(i) اسم نکرہ (ISM-E-NAKRA)

(COMMON NOUN)

(ii) اسم معرفہ (ISM-E-MARFA)

(PROPER NOUN)

COMMON NOUN -: اسم نکرہ

A Noun which is used for common ~~the~~ Place person or thing is called Noun

For example in URDU languge we say

ایک لڑکا آیا

(A boy came)

Now here WORD لڑکا is ~~Noun~~ Common Noun

In URDU There are Some Symbols for common Nouns,
For example,

کچھ	بعض	ایک	کوئی
Some	Some	one	Any
Some			
etc			few

And a suitable symbol is unpre-
sed with Common Nouns

However except, it in English
Language WORD "THE" is symbol
of Proper Noun
in English WORD **BOY** is
common Noun and its means is
any boy

"**THE BOY**" How ever when we say
it is a Proper Noun
and its means the SPECIAL Boy
which is in the mind of
people who are talking
or the boy which has been
discussed before in Conversation

(ii) Symbol of common noun in Arabic

in ARABIC mostly A TANWEEN تنوین
[ـٌ, ـٍ, ـً] is existed on the
last Letter of
common Noun
For example, the Arabic
translation of **MAN** (Any man).

رَجُلٌ ، رَجُلًا ، رَجُل

A common Symbol of Proper Noun is that, " A لام تعریف LAAM-E-TA AREEF) (Laam of explanation)

آلْ is added in the begning of Common Noun and and TANWEEN تنوین on the Last ~~Pa~~ Letter is finished

For example

The translation of "THE MAN" is

رفع نصب

اَلرَّجُلُ ، اَلرَّجُلَ ، اَلرَّجُلُ

20-5-19

Q.3 There are many kinds of Common Noun (اسم نکرہ). But at this stage you need not learn all those kinds. In this respect please note two main or basic rules

1:- The Noun which is not Proper Noun is declared as common Noun

2:- mostly a Tanveen ٌ ، ً ، ٍ is imposed on the last

Letter of Common Noun, اسم نکرہ
only few counted words are expected from this rule
few Nouns are Proper معرفہ due to the name of a Person, but a Tanveen ـٌ, ـٍ, ـً is existed on the last letter of the word.

For example:

گھوڑا ، گاڑی

and there is no difficulty to differentiate between them
Except those there are only two kinds of common Noun whose are commonly used. Please Keep in your mind

NO. 1 اسم ذات :- Noun of Person.
It is the name of (kind of) a Living or Non Living thing
For example —:

گھوڑا ، انسان ، پتھر
Horse Human being Stone

NO. 2 اسم صفت :- **ADJECTIVE**
Adjective is Noun which show the quality of a word (Noun)
For example

For Example :-

حسن طیب سہل

(Good - beautiful) Pure Good Easy

etc, etc

At this time Please keep in mind the 5 kinds of Proper Noun (اسم معرفہ) (ISM-E-MARFAH)

(ii) :- اسم علم (Banner Noun, (ISM-E-ALAM)

The word used for the recognisation of Person Noun اسم ذات (ISM-E-ZAAT) As its (Person Noun) Name is called اسم علم (Banner Noun)

Actually the meaning of علم is (FLAG or Banner)

For Example, To recognise a Human being حامد

and to recognise a city بغداد

Here are حامد and بغداد اسم علم

(iii) :- اسم ضمیر (PRONOUN)

(ISM-E-ZAMEER) :-

The words who are used for the

Place of any name are called Pronouns (ضمیر):

For Example -: we never say

Hamid came from college and Hamid was very happy.

However we say

Hamid came from college and **HE** was very happy.

4
5-9-99

Here the word **HE** is a Pronoun because its is used for the Place of word Hamid. That why it is PROPER NOUN. Thats why all ضمائر (ZAMAA-ERS) (Plural or ZAMEER) are PROPER NOUNS. In Arabic Examples of Pronouns are

هُوَ HE , أَنْتَ You , أَنَا I etc

اسم اشارہ (ISM-E-ISHAARAH) (HINTED NOUN)

The words who are used to hint any thing are called اسم اشارہ

For Example: هٰذَا This-m , ذٰلِكَ (That m)

Please Keep in mind that when a thing is hinted, then now this thing is not common But Now it is a special, Proper thing Masculine

That's why all اسمائے اشارہ (ASMAA-E ISHAARA) are ~~Pronoun~~ ProperNoun

(iv) موصول

For Example: الَّذِیْ which one M, الَّتِیْ which one F

all اسمائے موصولہ (ASMAA-E-MOSOOLAH) are Proper noun

(v) معرف باللّام (Proper with LAAM)

Its mean it is made Proper Noun with "LAAM" "لَ" when

when we have to use a common Noun as a Proper Noun then we impose An الف لام (ALAPH, LAAM) before the word "اَلْ"

which is called لام تعریف (LAAM-E-TAAREEF) (LAAM of Admiration)

For Example The mean (A) is any horse. فَرَسٌ

But the meaning (The) one special horse اَلْفَرَسُ

special man اَلرَّجُلُ

(Q.Q) We shall very carefull (about few rules) at the time of imposing لام تعريف (ال), when we want to make a proper noun from the common noun. At this stage please keep in mind only TWO RULES and the remaining rules will introduce in the subsequent chapters.

1SL RULE-: When we impose لام تعريف ال before a common noun then this ال will cancell its Tanveen ـٌ, ـٍ, ـً

For Example

رَجُلٌ

رَجُلٍ

رَجُلًا

There is a Tanveen on the last letter of the words, But when we read these words as معرفة (Proper) Then these words will

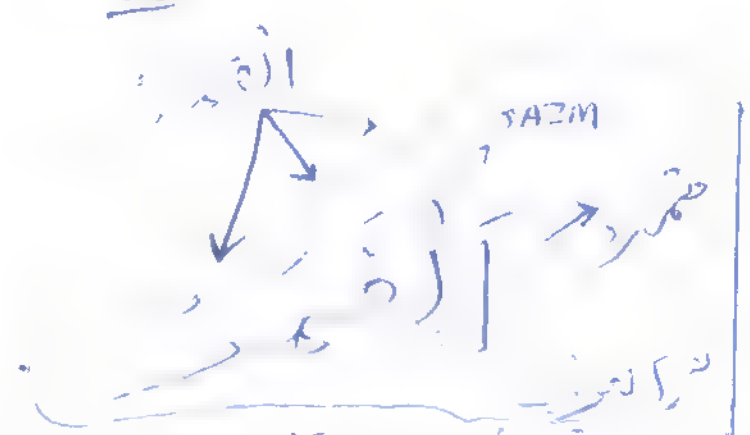
اَلرَّجُلُ , اَلرَّجُلِ

Now Tanveen on last letter is cancelled and now only one Pesh ـُ is existing, This is a basic and firm rule, Thats why always, Keep in mind that there will never be a Tanveen on معرّف بالام (Proper with LAAM)

2nd RULE -: You have noted that in few words we read of نكرة with لام تعريف JAZM ـْ

on ل

For Example



However Sometimes we ignore ل and contacted ك with direct the next Letter of ل and impose a شد ّ on this next letter

For Example

please understand that there are few words whose are started by some letters in which the rule of القمر is applied

All those letters are called حروف قمري (HAROOF-E-QAMARY) and the letters in which the rule of الشمس is applied are called حروف شمسي. You have to learn by heart that which letter is قمري and which is شمسي.

This is a very easy method, please write all the Arabic ALPhabets on one paper, then underline all letters from ذ to ب, then before those ث and after

them ي و are underline. All those letters are حروف شمسی and the Remaining all letters are حروف قمری

Please Keep in mind that the above rule is not actually the rule of Arabic Grammer. However it is rule of Arabic TAJWEED, But it is very important to Know this rule for correct writing and Speech of Arabic Language.

ق:4

In the paragraph 2:9, ٢:٩ (it's mean the ninth paragraph of 2nd chapter) we have studied that all N-R-N are not accepting ZER " ـِ " in the JARR CASE

For Example -: In Nasab case مُشَاهِدٌ will convert in مُشَاهِدًا But in JARR CASE it will not مُشَاهِدٍ But will Remain مُشَاهِدٌ

Now there are two exceptions in this rule

1ST -: When N-R-N أَمَا بِغَيْرِ مُعَرَّفٍ (Non Rebellious Noun) is معرف بِالْأَلِفِ then it will accept ZER in JARR CASE

For Example أَلْمُشَاهِدُ will أَلْمُشَاهِدَ in Nasab case and in JARR case أَلْمُشَاهِدِ

It will

اَلْمُسَاجِدِ

جر نصب رفع

اَلْمُسَاجِدِ اَلْمُسَاجِدَ اَلْمُسَاجِدُ

and we shall study 2nd exception in the subsequent chapters

EXERCISE-NO-4

Now make the 36 Forms of the all the words given in the Exercise- No. 3A. Its means 18 common nouns and 18 proper nouns, and except it all the words given in Exercise No. 3B-3C, Now make all the forms of common, and proper Nouns, And also the Declension of Noun

28 X 99

:- COMPOUNDS -:

مركبات

4 . In Paragraph No. 1.5 we have studied in respect of the correct use of Noun. first we have analyse the four factors of Noun, then we use it according to rules thats why we have understand in the last chapters that what are these related four factors, And we have excersised a little bit in respect of these related four factors.

our all Previous excersise were consisted on the Alone single (مفرد) words, The meaningfull compounds and sentences are came into existence when these single words gathered. Now our subsequent chapters are all about these compounds. Thats why we shall exercise in this chapter of writing gatherly two words.

4 2 Before we introduce more concepts it is very important to keep in mind that the concept of مفرد (MUFRID) is used in two senses **No. 1** -: When we are discussing the Number factor of any noun then this word "واحد" "Singular" is accepted as "مفرد" in the comparison of واحد and تثنية. But mostly this word مفرد is used in the

Sence of واحد
NO-2.: in other side when we discuss a single word in the many words of a Sentence or a Compound then it is also called مفرد
And here we used the word مفرد in the above Sence, Now before the exercise to write two مفرد words gatherly it is Suitable that we should understand few matter about Compounds and its Kind.

4:3 The Contact of two or more than two MUFRID مفرد word is called تركيب TARKEEB (NARRATION), And their addition is called Compound
For Example -: "SEA" is a MUFRID and DEEP is a MUFRID But when we gathered these two MUFRID WORDS, Then the new gathered WORD is a meaningfull Sentence:

"DEEP SEA"

It is called Compound.
Basically it is divided into two kinds

(i) مركب ناقص Faulty Compound

(ii) جملة Sentence:

4:4 Faulty Compound is a Compound By which we never Know any Predicate خبر, by Listening it, we can not understand any order

And there is not any expression of any wish. But the matter is semi understandable

For Example :-

عذاب الیم A hard Punishment

There are many kinds of faulty compounds

(i) :- مرکب توصیفی . MURRAKAB-E-TOSEEFI
Qualified compound

(ii) مرکب اضافی .. MURRAKAB-E-AZAAFI
Relative compound

(iii) مرکب جاری MURRAKAB-E-JAARI
Prepositional compound :

(iv) مرکب اشاری . MURRAK-E-ASHAARI
Indicated compound
Hinted :

We shall study the details and the rules of all those compounds in the subsequent chapters

6_a When we know a Predicate or any order or the expression of a wish by the compound of two or more than two words Then this compound is called a SENTENCE. 17-1-99

For Example -:
when we say

Mosque is spacious

المسجد واسع

In this Sentence we know the Predicate (خبر) about mosque that it is spacious
or we say, "Hold the book"
in this Sentence there is a order about, the book.
Holding
same as in this Sentence :
"O our Creature please forgive us"
In this sentence there is expression of a wish.
Those all are Sentences
There are two Kinds of Sentences

(i) جملة اسمية . Nounous Sentence
(ii) جملة فعلية . Verbous Sentence
The recognisation of those Sentences in Arabic is very easy

Q: If a Sentence is started by Noun it is called جملة اسمية, Nounous Sentence.
Q: If a Sentence is started by Verb is called جملة فعلية. Verbous Sentence. According to concepts of Grammer Sentence is also called كلام

A correct Compound

6:6 Before to understand the method of writing gatherly two or more than two مفرد words. Please consider the following sentences

صَادِقٌ وَحَسَنٌ

one true and one handsome

اَلصَّادِقُ وَالْحَسَنُ

True and handsome

In the first Sentence "وَ" is being read separately. But In the Second Sentence 'وَ' is being read with اَلْحَسَنُ : for understanding this cause Please understand this rule, The word on which لام تعریف (Laam-of-Admiration) is imposed is to read in contact with next word. and in this form the همزه of لام تعریف (which is mostly called الف) is excluded in writing but ignored in reading that's why the حرکت (vowel) of zabar is removed from it

Thats why it is wrong to write or read وَ اَلْحَسَنُ But however this will be written or read وَ الْحَسَنُ

Please keep in mind that the همزة which is ignored in reading at the time of contacting with first word is called

هَمْزَةُ الْوَصْلِ (Hamza-Tal-wasal)

Thats why همزة of ابْنٌ (son), امْرَأَةٌ (woman), اسْمٌ (name) and لام تعريف are all هَمْزَةُ الْوَصْلِ

6.7 In this respect for understanding second rule please keep your attention on these two sentences

صَادِقٌ أَوْ كَاذِبٌ

one True or one Liar

اَلصَّادِقُ أَوِ الْكَاذِبُ

True or Liar

In the first sentence it is not important to contact "أَوْ" to the next word. Thats why it is on its orignal condition and the Jazam ْ of واو is remain existed But in the second sentence it is important to contact "أَوِ" with to next word because there is

لام تعريف is imposed on الكاذب
Thatswhy a zer ـِ is replaced on the JAZam of the واو of أو

It's rule is that if the last letter of first word before همزة الوصل is silent (no, zabar, zer, Pesh), then mostly it is contacted with next word by imposing ZER ـِ ,

Please Keep in mind that only the word مِنْ is excepted from this rule
A Zabar is imposed on the NOON "ن" of مِنْ and then contacted to the next word.

For Example مِنَ الْمَسْجِدِ
From Mosque

EXERCISE-NO. 5

6.5 Learn the meaning of following words and Translate the Sentences of Arabic into English and English into Arabic, under those words and meaning

WORDS	Meaning	W...	M...
خُبْز	Bread	لَبَن	Milk
جَمَل	Camel	دُبّ	ikrisc
دَرْس	Lesson	طِيب	Perfume

WORDS	MEANING	W.	M.
قَمَرٌ	Moon	سَهْلٌ	Easy
صَعْبٌ	Difficult	جِدَارٌ	Wall

Translate in ENGLISH

① خُبْزٌ وَمَاءٌ
② اَلْخُبْزُ وَالْمَاءُ
③ لَبَنٌ أَوْ مَاءٌ
④ اَلْحَسَنُ أَوِ الْقَبِيحُ
⑤ اَلْجَاهِلُ أَوِ الظَّالِمُ
⑥ عَادِلٌ وَظَالِمٌ
⑦ اَلْعَادِلُ أَوِ الظَّالِمُ
⑧ اَلْجَاهِلُ وَالظَّالِمُ
⑨ كِتَابٌ أَوْ دَرْسٌ
⑩ اَلْمَاءُ وَالطِّيبُ

Traslate in Arabic

① One house and one Market.
② House and Market
③ one house or one Market
④ House or Market
⑤ Paradise or Hell
⑥ Fire or water
⑦ Fire and water
⑧ Moon and Sun
⑨ Moon or Sun
⑩ Some easy and Some difficult
⑪ Difficult or easy
⑫ Any Carpenter or any tailor
⑬ Tailor or Baker

(14) one camel and one Horse

(15) Book and Lesson

(16) Wall or door.

PART - 1 - مرکب توصیفی Qualified Compound

In the last chapter we have understood ~~that~~ the compounds and also we know the there is another kind of compound which is known as (مرکب ناقص) Defective Compound and this مرکب ناقص have further kinds. Now in this chapter we have to study a compound which is kind of مرکب ناقص and known as مرکب توصیفی Qualified Compound

MURRAKE NAGAS

and we have to understand the rules and then exercises of Qualified Compounds

(PART_ 1) مُرکب توصیفی PART_1 MURRAKAB TAWSEEFI

QUALIFIED COMPOUND

Qualified compound is such type of compound in which a NOUN describes the quality of other NOUN

For Example — we say

"NOBLE MAN"

In this qualified compound the NOUN "NOBLE" describes the quality of NOUN "MAN"

REMEMBER The noun whose quality is being described is called موصوف MOUSOOF [qualified]
In the above example quality of 'MAN' is described thats why it is موصوف (qualified).

In the above example, the quality of MAN was ~~be~~ described Thats why it (MAN) was (موصوف)
However the Second Noun who described the quality is called صفت ADJECTIVE in the above example "NOBLE" is the adjective.

The qualified Compound in urdu and English is that
صفت
ADJECTIVE is before qualified is After
موصوف

For Example.

GOOD BOY

in this Compound Good is before (boy) and boy is after (Good).

But in Arabic it is reverse i.e. Qualified is before the adjective

Thats why in the case of Translation Please Keep in mind always this rule.

So that the Translation or when we have to Tranlate "GOOD BOY", then, because in Arabic Qualified is before, that why first we shall tranlate WORD BOY which one is

"اَلْوَلَدُ" and

After it we shall translate GOOD which is

اَلْحَسَنُ

and when we write those two words gatherly Then it will

اَلْوَلَدُ الْحَسَنُ

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You have noted that the ZABAR ـَ of HAMZA of ٱلْكَسِيْر is removed when we write (الكسير) both words together. The cause of removing of zabar ـَ of Hamzah was described in Paragraph No 6:6.

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A very important rule of Qualified Compound (مركب توصيفي) in Arabic is that, Due to the four factors (الأربعة) of Noun ADJECTIVE is always According to QUALIFIED موصوف. This means if qualified موصوف is in Nominative case then Adjective will dependively in the Nominative case. If qualified is Masculine then Adjective will also Masculine, And if qualified is Singular then Adjective will also Singular And if qualified is Proper (علم) then Adjective will also Proper.

To understand this matter Please concentrate your mind once again the example of last Paragraph, At this Place we translate Good boy as اَلْوَلَدُ الْحَسَنُ

In it there is no ADDITION (اضافة) of "ONE" or "ANY" Thatsoly, it is PROPER, This is main cause, its Translation is اَلْوَلَدُ instead of وَلَدٌ.

Now Please consider that qualified (موصوف) اَلْوَلَدُ is in Nominative case

Masculine, Singular and Proper that's why its ADJECTIVE is ~~used~~. Translated According to its four factors, means in Nominative case, Singular, Masculine, and Proper. etc etc.

7.5 It is very important that at this Stage you have to understand Another rule, Actually this is the rule of "TAJWEED" But it is very important for the students of Arabic Grammer to Know the Correct method of writing and reading of Compounds.

First- Please Concentrate your mind on the two following Compounds

(i) قَوْلٌ عَظِيمٌ

A great narration (word)

(ii) قَوْلٌ مَعْرُوفٌ

A good narration (word)

Now Please watch that in first example the لام of قَوْلٌ is not MERGED (مدغم) in the عين of عَظِيمٌ, But in the Second example the لام of قَوْلٌ is merged (مدغم) in the عين of عَظِيمٌ, thats why There is TASHDEED (تشديد) [means A Shad ّ (MUDGHAM)

is imposed] on (ر and ی) [میم will are and both Letters read gatherly

Now There is natually a question is arised that what are the rules by which few letters are read as they are merged and gatherly (each other subsequently) . And

the remaining few letters are read seprately (not merged not togather)

Remember my beloved Comarades!
The words whose are started by the Letters ی, و, ن, م, ل - ل are read as mersing (مدغم) with before Letters (ماقبل), for the remembering those ALPhabet
A word یرملون (YarmaLoon) is invented by changing the order of those six ALphabets.
So, that it is said, "the words started by the letters of یرملون are read as merging (مدغم) with the letter before them (یرملون), Condition with, Before نون ساکن ن (SiLent NOON) or NOON-E-TANVEEN ن
This is the rule of (MERGING) of TAJWEED
This rule must be considered at the time of exercise The Qualified Noun. This rule is to be Considered at the time of Exercise of Qualified Compound.
* DIZZY

21-05-00

EXERCISE. NO-6- 'A'

7:6 To add the (Adjective) word جَمِيْلٌ (Handsome) with the 36 forms of word لَاعِبٌ (Player) and form the 36 Forms of qualified Compounds. And write down also the translation of every word.

EXERCISE. NO. 6- "B"

IF you read following words from Top to bottom, Then on right side There are اسم ذات Person Noun, and on Left Side There are Adjectives (اسم صفت)
Now you WILL decide that how many Forms of (اسم ذات) (Person Noun) are Possible, Now you will Add the Adjective whose are infront of of Noun of Person and have to made the Same number of Qualified compounds And write down the Translation.

S	P	S	P
اِمْرَأَةٌ	(نِسَاءٌ)	قَبِيْحٌ	قِبَاحٌ
woman		ugly, bad	
رَجُلٌ	رِجَالٌ	طَوِيْلٌ	طِوَالٌ
man		Tall Long	

S For Singular

P For Plural

دَرْسٌ	دُرُوسٌ	صَعْبٌ وَعْرٌ
Lesson		difficult Hard

EXERCISE - NO - 6 . "C"

Learn the meaning of following words and translate from Arabic to English and from English to Arabic the compounds (whose are on the bottom of this vocublary.

Word	Meang	word	Meaning
مَلِكٌ	King	عَادِلٌ	Just
فَوْزٌ	Success	كَرِيمٌ	Jenorous
لَحْمٌ	meat	عَظِيمٌ	Grand Great
مَلَكٌ	Angel	طَرِيٌّ	Fresh
إِثْمٌ	Sin	مُبِينٌ	Clear
أَجْرٌ	Reward	قَلَمٌ	Pen
وَاسِعٌ	Spacious	مُرٌّ	Bitter
قَلِيلٌ	Short	شَغَالَةٌ	Recomendation
ثَمَنٌ	Price	كَثِيرٌ	much

WORD	Meaning	WORD	Meaning
خَفِيفٌ	Light	حِمْلٌ	~~We~~ Load
حَيٰوةٌ	Life	ثَقِيلٌ	heavy
تَمْرٌ	Date	طَيِّبٌ	Good, Pure
رُمَّانٌ	Pomgranet	تُفَّاحٌ	Apple
بَابٌ	Door	مَالِحٌ	saltish
[أَبْوَابٌ]	"	[مِلْحٌ] OR	"

TRANSLATE IN ENGLISH

①	اَللّٰهُ الْعَظِيْمُ	اَلرَّسُوْلُ الْكَرِيْمُ
②	اَلصِّرَاطُ الْمُسْتَقِيْمُ	صِرَاطٌ مُّسْتَقِيْمٌ
③	قَوْلٌ مَّعْرُوْفٌ	لَحْمٌ طَرِيٌّ
⑦	اَلْكِتٰبُ الْمُبِيْنُ	اَلْفَوْزُ الْكَبِيْرُ
9	فَوْزٌ عَظِيْمٌ	عَذَابٌ شَدِيْدٌ
11	اَلثَّمَنُ الْقَلِيْلُ	شَفَاعَةٌ مُّثْمِرَةٌ
13	ذَنْبٌ كَبِيْرٌ	اَلْقَلْبُ الْجَمِيْلُ
15	اَلنَّفْسُ الْمُطْمَئِنَّةُ	اَلدَّارُ الْاٰخِرَةُ

(17) جَنَّتَانِ وَشِيعَتَانِ الْمُؤْمِنُونَ الْمُفْلِحُونَ

19 دُرْسَانِ طَوِيلَانِ الْآيَاتُ الْبَيِّنَاتُ

TRANSLATE IN ARABIC

(1) One great Prophet Good Word
(3) Fresh meat one light load
(5) Grand Success much Price
7 ~~one good recommendation~~ A clear Sine
(9) one Grand magic Grand reward
11 A Grand reward Holy Land
13 A Satisfied Heart Holy Life
15 A Spacious door Good deed
17 Any two spacious ways, Two Grand Sins
19 Less men
(20) Few Good recommendations
21 Few bad recommendations.

٢٢-٠٣-٠٥

۲۲-۶-۰۰

مرکب توصیفی حصہ دوم

QUALIFIED Compound (Part - II)

8: In last chapter we have learned few rules of Qualified Compound and done exercise. Now we have to understand a further rule ~~will~~ of Qualified Compound with a rule of لام تعریف (Laam-e-Taareef) Lam of Admiration, then with the application of those rules we shall do few more exercises of Qualified Compound.

۸:۲ Another rule for Qualified Compound is that if موصوف (Qualified) is Broken Plural (جمع مکسر) of غیر عاقل (Ghair AA-KiL) (Non Sense) then its Adjective is normally Singular feminine,

Please at this stage understand that Human beings, Angels and DEMONS (انسان، فرشتے، جن) are only three Sensible Creaturs and all creature except those three (انسان، جن، فرشتے) all remaining Creatures are Non Sensible (غیر عاقل), Thats why قلم (Pen) is Non Sensible Creature. Its Plural is اقلام which is a Broken Plural (جمع مکسر) Thats why its Adjective (صفت) is

Singular feminine (واحد مونث)

For example the Translation of "Few Nice Pens" is

أَقْلَامٌ جَمِيلَةٌ

8:3 Another rule for (لام تعريف) Laam of Admiration is that

If there is Tanveen on the last Letter of the word which is before (معرف باللام) then we Show this نون تنوين (Noon-E-Tanveen) and contact it with next word.

For Example — Actually the qualified compound was

(ZAID is Scholer) زَيْدٌ الْعَالِمُ

Now when we Show then (نون تنوين) of زَيْدٌ then it will

زَيْدُنْ الْعَالِمُ

Now for its contact with next word, we shall remove the "ن" of نون and impose a زير "ZER" and then contact with next word" (please see paragraph- Nr: (6:7) then it will be

زَيْدِ الْعَالِمُ , REMEMBER Comrades Noon-E-Tanveen is always written by very thin Pen.

EXERCISE - NO. 7 "A"

Please write and learn all

8:4 (i) The rules about (معرف باللام) which are told by us till Now

(ii) Write and learn all the rules about (مرکب توصیفی) (Qualified Compound) which are told by us till now.

EXERCISE - No 7 "B"

Translate the following Compounds

(i) مُحَمَّدُنِ الرَّسُوْلُ

(ii) تُفَّاحٌ حُلْوٌ وَّرُمَّانٌ مُرٌّ

(iii) قَصْرٌ عَظِيْمٌ اَوْ بِنْتٌ صَغِيْرٌ

(iv) اَلرَّجُلُ الصَّالِحُ اَوِ الْمَلِكُ الْعَادِلُ

(v) اَلتَّمْرُ الْجَيِّدُ اَوِ الرَّدِيْءُ

(vi) اَلْاَقْدَامُ الطَّوِيْلَةُ وَالْقَصِيْرَةُ

(vii) شَفَاعَةٌ حَسَنَةٌ اَوْ سَيِّئَةٌ

(viii) تَمْرٌ حُلْوٌ وَتَمْرٌ مُرٌّ

(ix) اَلنَّفْسُ الْمُطْمَئِنَّةُ وَالرَّضِيَّةُ

(x) اَلْوَادِيْ وَّاسِعَةٌ اَوْ مُتَغَيِّرَةٌ

(vi) اَلتَّمَنِّي القَلِيلُ أَوِ الكَثِيرُ (٤١)

TRANSLATE IN ARABIC

(1) Scholar Mahmood

(2) One true Carpenter and one liar Tailor

(3) Handsome bridegroom or Ugly bridegroom

(4) One Poius or beautiful bride

(5) Good words and great words

(6) few Poius and bad character women

(7) Grand and big Success.

(8) A cleare book and A Clear Sign

(9) Younger Child (boy) or two elder girls

(10) A Long Prayer ove few holy prayers

(11) Heavy or light weight.

جملہ اسمیہ

NOMINAL → SENTENCE

9. We have studied in paragraph No 6:0 that a sentence is a compound of two or more than two words by which a news order or wish is appeared and the matter (in proper sence) is completed. And a sentence who is started by Noun is called NOUNOUS Sentence. Now please understand that a sentence have some parts. At this stage we have to understand two main parts of Nounous sentence in Non conceptional manner. And then we shall describe relevant concepts.

9.1 We have given an example.

MOSQUE is SPACIOUS

Now if you concentrate your mind on this sentence, then you should understand that this sentence has two parts. First part is "MOSQUE" about which matter is being described, and the second part "is IS SPACIOUS"

Its means the "matter" which is being described

In English Grammer a "Word" (thing) is called Sub "SUBJECT" about which matter is described, and the "Matter" which is being described is called PREDICATE

Q:٣ In Arabic there are also two main Parts of Sentence. About which matter is described is called "مُبتدا" (Subject) and the matter which is being described is called "خبر" "PREDICATE"

Q:٤ Normally "مُبتدا" (Subject) is before and "خبر" Predicate is after in the Nounous Sentence of URDU and Arabic. Thats why it is very important to Keep in mind This ORDER (Subject ⟶ Predicate) at the Time of translation For example,

when we translate the Sentence "MOSQUE IS SPACIOUS" in Arabic, we translate First مسجد (Subject) means "MOSQUE" and then واسع (Predicate) means "IS SPACIOUS" is Translated.

Q:٥ Please Keep in mind a very important matter which is that

24-5-00

In connection with Nounous Sentence (جملہ اسمیہ) word ہے or است UST, الف UND are used for completing the sentences in URDU and Persian languages respectively, For example, in the above sentence the news of spaciousness of mosque is given, But a word IS is ~~given~~ added for completing the matter, normally in English we use helping words like is, am, are for completing the sentences For example we say

MOSQUE IS SPACIOUS.

Another very nice quality of Arabic language is that there are no words like ہے, ہوں, ہیں, است, الف (is, am, are (helping verbs)) But method for completing the sentence in Arabic language is that we have to write اسم subject as PROPER and the Predicate خبر is as COMMON and the sence of is, am, are (helping verb) is automatically described (produced), thats why at the time of translating the sentence MOSQUE IS SPACIOUS, the translation of subject is مسجد is not مسجد But المسجد and translation of Predicate خبر

Spacious is not اَلْوَسِيْعُ But وَسِيْعٌ

So, that the sence of is automatically Produced By Subject is ~~Common~~ Proper and Predicate is Common, so that the meaning of اَلْمَسْجِدُ وَسِيْعٌ is

"MOSQUE is SPACIOUS"

9.6 Now before we study more rules it is very important to keep in mind the difference between QULIFIED COMPOUND مُرَكَّبٌ تَوْصِيْفِيٌّ and NOUNOUS SENTENCE جُمْلَةٌ اسْمِيَّةٌ, recently we have studied a rule about Nounous Sentence which is that Normally Subject is Proper and Predicate is Common. But a very important rule of Qualified Compound is that "Adjective صِفَةٌ is always according to the four factors [Case, Gender, Number, wideness, (Proper, Common)] of Qualified مَوْصُوْفٌ Now please keep in mind the above rule and Now please once again be attentive on the Sentence

اَلْمَسْجِدُ وَسِيْعٌ

the first part of this Compound is Proper and Second is Common.

thats why we accept it as Nounous Sentence and translate it According to this Sence. that

MOSQUE is SPACIOUS

Now if we make وسيع Proper as

اَلْمَسْجِدُ اَلْوَسِيْعُ

Because Now word وسيع is According to word مسجد due to four factors, thats why Now we accept it also as Qualified Compound and the translation will,

"SPACIOUS MOSQUE"

Likewise if we made word مسجد as common like

مسجد وسيع

then it is now also word وسيع is according to word مسجد due to four factors, so that we will accept it also as Qualified Compound and Now its translation is "A SPACIOUS MOSQUE"

Thats why the Primary or basic recognisation of Nounous Noun is that always Subject is Proper and Predicate is Common However in Qualified compound Adjective is always According to Qualified.

0307-a
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9.7 We have studied that for the correct use of Nown, first we examine it according four factors then we have to made it according to the rules. we have watched out that according to widness factor (Proper, Common) in the Nounouns Sentences Subject (مبتدا) is normally Proper and Predicate خبر is normally common. Now Please note that according to ERABi Condition (اعرابی حالت) (RAfa, Nasab, Jarr) Subject and Predicate both are in RAFA Condition.

9.8 Now the Factors are Left, means Gender and number, in this Connection Please Keep in mind that due to Gender and number Predicate خبر is always according to Subject مبتدا, Its means that if Subject is Singular then Predicate will also be Singular. and if Subject is Plural then Predicate will also be Plural, likewise if Subject is masculine then Predicate will also be masculine and if Subject is feminine then Predicate will also feminine.

For Example : اَلرَّجُلُ صَادِقٌ

Man is true

اَلرَّجُلَانِ صَادِقَانِ

both men are true

اَلطَّالِبَتَانِ جَمِيلَتَانِ

Both girls are beautiful

اَلنِّسَاءُ مُجْتَهِدَاتٌ

Women are hardworking

Please concentrate & you must on the above examples, that due to Gender and number Predicate is according to the Subject.

9.9 we have studied in the Paragraph No: ٨:٢ that if qualified (موصوف) is the broken Plural (جمع مكسر) of non sensible creature (غير عاقل) then adjective is normally Singular feminine (واحد مؤنث).

Now please note that if subject is broken plural of non sensible creature (غير عاقل في جمع مكسر) then Predicate can be used as feminine singular, For example

اَلْمَسَاجِدُ وَاسِعَةٌ

Mosques are spacious

EXERCISE - NO - 9

Learn the meanings of following words and Translate the compounds and sentences after them.

حِزْبٌ	Party	عَلِيمٌ	Knower
عَدُوٌّ	Enemy	مُطَهَّرٌ	Pure
غَضْبَانُ	more angry man	زَعْلَانُ	Angry
تَعْبَانُ	Tired	حَاضِرٌ	Present
كَسْلَانُ	Lazy	لَامِعٌ	Shining
[illegible]	Curious	[illegible]	hard working
قَاعِدٌ	Sitting P	جَالِسٌ	Sitting Person
[illegible]	Eye	مُنِيرٌ	illuminated
مُعَلِّمٌ	Teacher	قَائِمٌ	Standing Person

Translate in English:

1. [illegible]
2. عَدَدُ الشَّهْرِ
3. [illegible]
4. [illegible]
5. [illegible]
6. [illegible]
7. [illegible]
8. [illegible]
9. [illegible]
10. عَدُوٌّ مُبِينٌ

(11) الدرس الثاني

(12) المعلمون يجتهدون

(13) التلميذان المجتهدان

(14) التلميذان المجتهدان

(15) معلمنا في المدرسة

(16) كرة العالم

(17) زرت مدينة عالمها

(18) أقلام طويلة

(19) الأقلام طويلة

(20) قلمان جديدان

(21) القلوب مطمئنة

Translate in Arabic

1. Scholar Mahmood
2. Mahmood is Scholar
3. True carpenter
4. Carpenter is true.
5. One tired tailoress*
6. Tailoress is tired
7. Boys are Standing.
8. Teacher (woman) is Sit.
9. Baker is lazy.
10. Teacher (M) is angry
11. One angry Teacher (f)
12. Muhammad صلى الله تعالى عليه وآله وسلم is HOLY PROPHET
13. Teachers are Present
14. A Clear enemy
15. Apples and Pomegranate, are sweet.
16. Life is Short and burden is heavy.
17. Price is low or high.
18. Long Lesson
19. Lesson is very long.
20. Signs are clear.
21. Burden is less and reward is big*2

محمد

d-04-00

*2 Great.

m for masculine

*woman Tailor

14-06-00

(ii) جملہ اسمیہ

NOMINAL → SENTENCE

(PART – II)

10 In the last chapter we have studied the rules of Nounous Sentence and done an exercise. All the sentences we have done in the last exercise are all of Positive Sence. Now we shall examine that How the negetive Sence is Produced in a Nounous Sentence,

For example in last exercise There was a Sentence, "LESSON IS LONG" But if we want to say that "LESSON IS **NOT** Long" then what is method in Arabic to Show the negative Sentence.

Now Please understand that if we need to Show the negative Sence in a Nounous Sentence, then we have to add the word مَا or لَيْسَ in Start of Nounous Sentence

10-1 Now Please note a very important matter that when we add مَا or لَيْسَ in the Start of Sentence then Sence of Sentence will definitely be Change But with this change

As well as another change is in the ERABI CONDTION, (الإعرابي حالت) which is that the Predicate of Sentence is changed as in the (OBJECTIVE CASE) حالت نصب,

For example if we say

لَيْسَتِ الدَّرْسُ طَوِيْلًا

Lesson is not Long.

in it the Predicate طَوِيْلًا is changed in objective case as

طَوِيْلًا

Likewise we say

مَا زَيْدٌ قَبِيْحًا

Zaid is not ugly.

in it the Predicate قَبِيْحٌ is changed in objective case as

قَبِيْحًا

10·3 There is another Style of Producing (showing) the negative Sence in the Arabic is that to add "بِ"

in the start of Subject and Change it in to Possessive case, "جر" case.

For example

لَيْسَ الدَّرْسُ بِطَوِيْلٍ

Lesson is not long.

مَا زَيْدٌ بِقَبِيْحٍ

Zaid is not ugly.

Please note that at this (stage) Place There is no meaning of word "ليس" and due to the addition of This word There is no any change in the meaning of Sentence only the change in the case of Predicate which is Possessive case.

10 d Please keep in mind a Precaution about the use of أَيْسَ, use it only at that time when Subject is Singular masculine, when Subject is Feminine or dual or Plural then there are Some

23-06-20

Changes in the word of كَثِيْر
The detail of those changes in the word of كَثِيْر, we shall study in the Lessons of VERB فعل, INSHALLAH,
That's why for the time being please use كَثِيْر at that time when subject is singular masculine. Except it, if there is another person هو then use word لَا for producing of the meaning of negative sence.

EXERCISE.NO.9

10 S Learn the meaning of following words and translate the sentences beneath them.

Dog	كَلْب	غَافِل Negligent ?
Dogs	كِلَاب	
Boy	وَلَدٌ	مُحِيْط
Children	أَوْلَادٌ ?	

Translate in English

① اَلْفِئَةُ كَثِيْرَةٌ مَا الْفِئَةُ قَلِيْلَةٌ

مَا الْفِئَةُ كَثِيْرَةٌ اَللّٰهُ مُحِيْطٌ

٥ اَلْمُعَلِّمَتَانِ مَكْسُوْرَتَانِ

٦ مَا الْمُعَلِّمَتَانِ مَكْسُوْرَتَيْنِ

٧ مَا الْمُعَلِّمَتَانِ مَكْسُوْرَتَيْنِ

٨ اَلْمُعَلِّمُوْنَ [illegible]

٩ مَا الْمُعَلِّمُوْنَ [illegible]

١٠ مَا الْمُعَلِّمُوْنَ [illegible]

١١ مَا الْمُعَلِّمُوْنَ بَرْغَلَ نِيْنَ

١٢ مَا الطَّالِبَاتُ [illegible]

١٣ مَا الطَّالِبَاتُ بِحَاضِرَاتٍ

١٤ اَلْاَوْلَادُ قَائِمُوْنَ

١٥ مَا الْاَوْلَادُ قَائِمِيْنَ

٦ مَا اللّٰهُ بِغَافِلٍ

(16) مَا اللَّاعِبَانِ تَعْبَا نَيْنِ

Translate in Arabic

1. Carpenter has sat.
2. Carpenter has not sat.
3. Two (both) dogs are lazy.
4. Two (both) dogs are not angry.
5. Date is sweet.
6. Pomegranate is not sweet.
7. Weight is heavy.
8. Wage is not more.
10. Pomegranate and apple are not salty.
11. Meat is not fresh.
12. Teachers are not present.
13. Women are not bad.

22.06.

ثالث - جملہ اسمیہ - NOMINAL

(. SENTENCE) - PART - III

At this we have understood the rules of the Sentences who have the Sence of Positive or negative For example.

Lesson is long

and

Lesson is not long

Now we are in Position to translate both sentences in Arabic

Now we have to consider that if we need to show the ~~Sence~~ DEFINITE SENCE تاکید کا مفہوم

For example if we want to say

Lesson is definitly Long:

or

No debt Lesson is Long.

Then what is rule for this Style in this Connection remember that if we have to Show the definite Sence in the mounous Sentence Then add word ليس → no doubt in the begning of the Sentence

11.Y When the word إِنَّ is added in any Sentence then it will Change meaning as well as Change in ERABI Condition, The Change is that when إِنَّ is added Then the Subject is changed as in the NASAB case. However the Predicate will remain in its orignal Case which is RAFA CASE,

For Example

Certainly Lesson is long,

or

Defenetly Lesson is Long

The Translation is

إِنَّ الدَّرْسَ طَوِيلٌ

Likewise we say

إِنَّ زَيْدًا صَالِحٌ

No doubt, Zaid is Poius

The Sentence on which إِنَّ is added its Subject مبتدا is called the Noun of إِنَّ and the Predicate is called the Predicate of إِنَّ.

113 If we need to made a a Sentence as interrogative then we add

أ (what, who, How, whose which) when,

or

هَلْ what,

in the begning of the Sentence when the words أ or هَلْ is added then it there will be only change in the meaning of the Sentence but not in the ERABi Condition or case)

For example :-

أَزَيْدٌ صَالِحٌ

Is Zaid Poious

[Please note that هَلْ is used instead of أ with الْ]

ex. هَلِ الدَّرْسُ طَوِيلٌ ؟

Is Lesson Long ?

[Please check the paragraph no 66 For The change of "ZER" instead of "Jazm" on the Lazem of ...]

11-d

EXERCISE-NO- 10

Learn the meanings of the following words and Translate the Sentences beneath them.

نَعَمْ	Yes	صَادِقٌ	True
لَا	No	كَاذِبٌ	Liar
بَلَى	why not	سَاعَةٌ	Time
بَلْ	But - then,	السَّاعَةُ	Day of Judgement

TRANSLATE IN ENGLISH

1. أَزَيْدٌ عَالِمٌ
2. إِنَّ زَيْدًا عَالِمٌ
3. مَا زَيْدٌ عَالِمٌ

(11) هل الرجلان [illegible]

(5) [illegible] الرجلان [illegible]

(6) إنّ الرّجلين صادقان

(7) هل المعلّمون صادقون ؟

(8) بلى ! إنّ المعلّمين صادقون

(9) هل [illegible]

(10) [illegible]

(11) أليس القلب جالسًا ؟

(12) لا ! إنّ القلب جالس

(13) لا ! بل القلب قائم

Translate in ARABIC

1. Is Mahmood Liar.?
2. Yes! Mahmood is liar.
3. Is Hamid not true
4. Yes! Hamid is not true
5. But! Hamid is Liar.
6. Is day of Judgement near.?
7. Yes defenitly day of Judgement is near.
8. Are both carpenters Lazy.
9. Yes both carpenters are not lazy.
10. Yes defenitly both carpenters are lazy.
11. Are both girls True.
12. Defenitly both girls are true.
13. Are Teachers (women) Sit:
    Have Teachers (women) Sat (According to Tense)
14. Yes. Defenitly Teachers (women) have sat.
15. Teachers (women) have not Sat But Teachers (w) have Stand:

Kc-01.02

NOMINAL SENTENCE
PART - IV

جملہ اسمیہ 4 - (اربع)

١٢ In the last 3 Lessons we have studied the diffrent rules of Nominous Sentences and exercised the special matter of all Sentences which we have exercised that the subject and Predicate in all Sentences are MUFRID (ALONE). But it is not usually always, However sometimes subject - Predicate are faulty Compounds (مرکب ناقص) instead of MUFRID.

١٢:٢ In this connection First Possible form is that subject is faulty Compound (مرکب ناقص) and Predicate is MUFRID,

For example

الرجل الطيب - حاضر

Good man is Present.

Please concentrate your mind on the above example. That

الرجل الطيب

is qualified compound. and Subject.

However Predicate is MUFRID, خبر مفرد

12.٣ Second form is that Subject is MUFRID and Predicate is faulty compound (مرکب ناقص)

For example

زَيْدٌ رَجُلٌ طَيِّبٌ

Zaid is a good man.
in this example زَيْدٌ is Subject and MUFRID
However Predicate رَجُلٌ طَيِّبٌ is ~~faulty compound~~ (مرکب ناقص)
Qualified compound.

١٣:٤ Third possible form is that both Subject and Predicate are faulty compounds (مرکب ناقص)
For example

زَيْدٌ الْعَالِمُ رَجُلٌ طَيِّبٌ

Scholar Zaid is a good man.
in This example زَيْدٌ الْعَالِمُ is Qualified compound and is Subject However Predicate رَجُلٌ طَيِّبٌ is also Qualified compound

11:4 Now please keep in mind another matter which is that some time subject is more than one and their sex is different for example when we say.

Tailor and Tailoress both are true. in this sentence the predicate of ~~being~~ True is being given, is about both Tailor and Tailoress Thats why both are subject and one is masculine and other is feminine.

And we have studied in the paragraph No. 9:C that due to number and Gender Predicate is according to subject

Now there is another question that at the time translation of this sentence, the translation of predicate will be in masculine person (Ism) or in feminine person,

Remember my beloved comarades, in this situation rule is that if the subject is more than one and different in sex the predicate will be translated is MASCULINE,

Thats why the translation of above narrated sentence is

3.8.

اَلْخَيَّاطُ وَالْخَيَّاطَةُ مَادِّقَانِ

Now please note that Predicate مَادِّقَانِ is not only masculine but also Dual (تثنية), because Subjects are two, And if Subjects are more than Two, then Predicate will used as Plural.

١١:٤ Learn the meaning of following words and then Translate the Sentence beneath them

EXERCISE - NO. 11 A

رَجِيْمٌ	To drive out Rejected	ضَلَالٌ	error misguidance deviation
دِفْءٌ	warmth	فِتْنَةٌ	Test Proof
عَبْدٌ عِبَادٌ	slave	صَدَقَةٌ	Alms
شَهْرٌ أَشْهُرٌ	month	كَذِبٌ كِذَابٌ	Lie
قَرِيْبٌ	near	حَقٌّ	True Truth

٣٠ ١١ ٠٠

شاة She-goat	فِيلٌ Elephant
قديم Old	جَدِيدٌ New
مصباح Lamp	

TRANSLATE IN ENGLISH

① الشيطان عدو مبين

② إِنَّ الشَّيْطَٰنَ عَدُوٌّ مُّبِينٌ

③ كَفَىٰ بِالشَّيْطَٰنِ وَلِيًّا وَكَفَىٰ بِاللَّهِ نَصِيرًا

④ الشرك ظلم عظيم

⑤ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

⑥ ما الرب بغافل

⑦ الذرات بذات منيرة

(10)

(8) إِنَّ اللهَ مُحِيطٌ

هَلِ الْعَبْدُ الْمُؤْمِنُ فَخُورٌ

(10) نَعَمْ ، الْعَبْدُ الْمُؤْمِنُ فَخُورٌ

(11) لَيْسَ الْقَتْلُ إِثْمٌ كَبِيرٌ

(12) إِنَّ الْقَتْلَ إِثْمٌ كَبِيرٌ

(13) الْفِئَةُ الْكَثِيرَةُ وَالْفِئَةُ الْقَلِيلَةُ حَاضِرَانِ

(14) أَمَحْمُودٌ مُعَلِّمٌ مُجْتَهِدٌ

(15) لَا ، مَا مَحْمُودٌ مُعَلِّمٌ مُجْتَهِدٌ

(16) الْعَبْدُ الْجَمِيلُ فَوْزٌ كَبِيرٌ

(17) هل المعلمات المجتهدات قاعدات

(18) ما المعلمات المجتهدات قاعدات

(19) إن المعلمات المجتهدات قاعدات

(20) صلى الله تعالى عليه وآله وسلم
تسليما كثيرا كثيرا
كل مراج تهنئة

صلى الله تعالى عليه وآله وأصحابه وأزواجه
[illegible]
كثيرا كثيرا

unlimited صلوة وسلام

TRANSLATE IN ARABIC

① Is good talk Sadaqah (Alms).
② Certainly good talk is sadaqah.
③ Is victory near
④ No. victory is not near.
⑤ Fair Patience is not small Success
⑥ No doubt fair Patience is a big Success
⑦ Is Lie a Small sin.
⑧ No doubt Lie is a flagrant error
⑨ Lie is not a Small sin
⑩ Is Liar friend enemy.
⑪ No doubt Liar friend is a open enemy
⑫ Warmth friend is a blessing.
⑬ is Truth a abundant good ($\frac{269}{2}$)
⑭ Certainly truth is a abundant good.
⑮ is murder any big sin?
⑯ Certainly Shaitan is rejected
Drive outed
⑰ Are both boys present.
⑱ Certainly both boys are present.
⑲ NO! both boys are not present.
⑳ Are hard working Tailoresses True.
㉑ Certainly hardworking Tailoresses True
㉒ True Tailoresses are not hard working.
㉓ Is elephant a great animal.
㉔ why not. Certainly elephant is a grand animal.

No doubt or Certainly =

Pickthal

*2 مبين

K 164/3

HOLY

NOMINAL SENTENCE

(PRONOUNS)

جملہ اسمیہ

mostly in every language better method for describing a matter (talk) is that, if during the discussion when we use a Noun for a thing and if we describe it again then we use **PRONOUN** instead of noun.

For example :-

if two sentences are written as follows.

IS Goat a new animal. ?

No, But Goat is an old animal.

have you seen that the repeating of word Goat is feeling akward.

The better method for describing this matter is as follows.

IS Goat a new animal

No. But he is an old animal

have you seen that the repeating of word goat is feeling.

and when in second sentence word "he" is used instead of word "goat", then the talk is feeling fluent.

Likewise in Arabic for the fluency in talking (conversation) we use **PRONOUNS**

that's why it is very important for the better use of Nouns sentence, we have to learn the PRONOUNS whose are use in Arabic and we have to exercise the use of these Pronouns.

N.B If you understand another matter then you can learn the Pronouns easily, when a matter is being described about anyone, there are three options. (Chances)

1. The Person about which the matter is being describe is **ABSENT**

It's mean he is absent or غائب

2. Supposed he to absent and we speak talk about him in Person of absent,

in the above ~~Example~~ Paragraph goat is example.

In urdu language, mostly we use word وہ (wuh) for the person of (ABSENT) غائب

Second option (chance) is that the person about which matter is being described is adressed by you or the person is **PRESENT** "حاضر" In URDU Language mostly we use the Pronoun of [illegible] (Tum)

THIRD OPTION, Third option is that Speaking person متکلم (mutakallam) is talking about him self, in URDU mostly we use word میں (mein) or ہم (hum), is used.

۱۳.۴

In this connection another important matter is that in Arabic The difference of Absent, Present Speaking Person, is not only Clear but also the difference of SEX GENDER and Number is very Clear. for this cause it is very easy to decide the actual Sence of Sentences. Now Please learn the the different Pronouns whose are used in different Persons. For that there is never be mistake

in the translation of Sentences.

Nominative Detached Pronouns

ضمائر مرفوعة منفصلة

SEPARATED NOM OR DECIDED → NOMINATED OR EXALTED → PRONOUNS OR PRONOUNS

		SING	Dual	PLURAL
ABSENT غائب	MAS	هُوَ (He) one man	هُمَا They (Two men)	هُمْ They (more than Two)
	FEM	هِيَ She (one woman)	هُمَا They (Two women)	هُنَّ They (more than Two women)
PRESENT حاضر	MAS	أَنْتَ You (one man)	أَنْتُمَا You Two men	أَنْتُمْ You (more than Two men)
	FEM	أَنْتِ You (one woman)	أَنْتُمَا You (Two woman)	أَنْتُنَّ You more than Two women
SPEAKING PERSON, متكلم	MAS	أَنَا I (one man)	نَحْنُ We (Two men)	نَحْنُ We (more than Two men)
	FEM	أَنَا I (one woman)	نَحْنُ We (Two women)	نَحْنُ We (more than Two women)

15-8-00

١٣: ٥ Please keep in mind some matters about those Pronouns

No 1 :- First of all that we have studied in paragraph No ٥:٤ that all Pronouns are Proper thats why those Pronouns are used as Subject ~~is~~ in most Sentences.

For example

هُوَ رَجُلٌ صَالِحٌ

He is a Poious man.

هُنَّ نِسَاءٌ صَالِحَاتٌ

There are Pious women

NO 2 in the Paragraph NO ٣:١١ We have discussed the MABNI NOUNS. Now Please note that all those Pronouns are MABNI and because Pronouns are used as MABNI ~~NOUNS~~ Subject thats why they are Supposed as Nominated means in nominative ~~case~~ case. thats why there name is Nominated Pronouns.

NO 3 is that those Pronouns are not written with any word

are attached with any word.
But their writing and wording (٥٧)
Pronunciation is separate and
Permanent, Thats why these Pro-
nouns are also called as separated
Pronouns.

No 4 The Pronoun أَنَا
is written and Pronounced
as أَنَا means without (الف)

٣٤ We have studied in Paragraph. NO
9:d that Predicate is mostly
Common. Now Please understand
two exceptions that when ~~two~~
Predicate is used as Proper:
first exception is that if the
Predicate is not Adjective then
this Predicate can be Proper

For examples: أَنَا يُوسُفُ
I am Yousuf.

Second exception is that if Predic-
ate is Noun Adjective and if
we need it to convert as Proper
then we Produce a Separated
Pronoun ~~be~~ ضمير فاصل between
Subject and Predicate
For example

اَلرَّجُلُ هُوَ الصَّالِحُ
man is Pious

Some times we use this technique for Producing the Indefinite Sence
Therefore this translation is also (of above Sentence)
Possible "Only man is Pious"

Thats why

الرِّجَالُ هُمُ الصَّالِحُونَ

means. Men are Pious OR
only men are Pious

EXERCISE NO 12

Learn the following words and Translate the Sentences beneath them

[illegible] Delighted heart

ضَخِيمٌ Bulky (Big body) جِدًّا Very much

لَكِنْ But مَوْعِظَةٌ Advice

نَافِعٌ Pofitable

23-8-00

TRANSLATE IN ARABIC.

① اَلْخَادِمَانِ الْمَبْسُوْطَانِ حَاضِرَانِ وَهُمَا مُجْتَهِدَانِ

② إِنَّ الْأَرْضَ وَالسَّمٰوٰتِ مَخْلُوْقَاتٌ وَهِيَ آيَاتٌ بَيِّنَاتٌ

③ إِنَّ الشِّرْكَ ضَلَالٌ مُبِيْنٌ وَهُوَ ظُلْمٌ عَظِيْمٌ

④ أَنَا إِبْرَاهِيْمُ

⑤ مَا أَنَا إِبْرَاهِيْمَ بَلْ أَنَا مَحْمُوْدٌ

⑥ هَلْ رَأَيْتَ مُدَرِّسَةً كَسْلَانَةً؟

⑦ لَا هِيَ مُعَلِّمَةٌ كَسْلَانَةٌ بَلْ هِيَ مُعَلِّمَةٌ مُجْتَهِدَةٌ

23-8-00

8 هَلِ الْإِسْلَامُ دِيْنٌ حَقٌّ

9 بَلَى! وَهُوَ صِرَاطٌ مُسْتَقِيْمٌ

10 اَلدَّرْسُ سَهْلٌ لٰكِنْ هُوَ طَوِيْلٌ

11 اَلْبَيْتُ الْجَمِيْلُ [illegible]

12 [illegible]

13 [illegible]

14 مَا نَحْنُ بِخَيَّاطِيْنَ بَلْ نَحْنُ مُعَلِّمُوْنَ.

15 اِنَّ الْمَرْءَتَيْنِ الْقَائِمَتَيْنِ جَالِسَتَانِ

16 اِنَّ الْمُعَلِّمِيْنَ وَالْمُعَلِّمَاتِ مَشْغُوْلُوْنَ

لٰكِنْ مَا هُمْ بِهِ [illegible]

TRANSLATE IN ARABIC

① Good advice is Sadaqah And it is very (much) Pleased (accepted)

② Truth and good talk are very good Succeces and they are a lot of goodness جبر كثير

③ Are you Players (more than Two)

④ We are not Players But we are delighted teachers.

⑤ Are earth and Sun are not Clear signs

⑥ Why not ? both they are clear signs and they are creatures.

⑦ Are delight hearted teachers (women) not hard working.

⑧ Why not: They are delight hearted and they are hard working

⑨ Are SHIRK and Murder ~~are~~ not Big Sins. ?

⑩ Certainly Shirk and murder are Big Sins and both are great Cruelties (oPressions)

⑪ Is goat not a Small animal,

(12) No doubt goat is a small animal But it is very Profitable

(13) Is he teacher Yousof. ?

(14) He is Yousof but he is not teacher

(15) Two Pious teachers (women) are standing or sitting

(16) They are not standing But they are sitting.

٢٣-٠٨-٠٠

(PART ONE) مرکب اضافی

POSSESSIVE COMPOUND

Id It is a compound of two such noun in which one noun is related with other noun

Example -:

Boy's book,

In the above sentence book is related with boy which is having ownership, thats why it is called Possessive Compound.

Id:۲ The noun which is related with anyother noun is called مضاف (Noun or Pronoun in Possessive case]

In the above example book is related thats why here book is (مضاف) MUZAF
The second noun which is being related by 1st Noun is called [MOZAF ELAIH] مضاف الیہ
(Possessed Noun)

In the above example Boy is being related ~~at~~ with book and it is possessed, Thats why here boy is (Possessed noun) (مضاف الیہ)

d:٢

In Arabic مضاف is always in 1st place and مضاف الیہ is after. However in URDU it is reverse and in English it is also reverse, (Boys book).
This matter will always be keep in mind at the time of translation

Please check following example

Boy's book,

in it the boy which is مضاف الیہ is in first place and the book which مضاف is on 2nd place

Now because in Arabic مضاف is in 1st place and مضاف الیہ is in 2nd place, that why translation of مضاف is in 1st place

Book

Noun Translation of Boy's book

كِتَابُ الْوَلَدِ

14:4 We have studied in last chapters that if noun is common (نکرہ) then there oftenly a Tanveen is imposed on it For example

كِتَابٌ

And when a Laam-e-Tareef (ال) is imposed on the start of common noun Then Tanveen is finished

For example

اَلْكِتَابُ

Now please check the word كِتَابٌ in the above example

There is no Laam-e-Tareef on it nor any Tanveen.

Now remember it that This is the quality or sign of مضاف (possessive noun) and this sign is recognisation of (مضاف)

And this is first rule of Possessive Compound that on مضاف There is neither Laam-E-Tareef nor Tanveen in any case!

14:5 The second rule of Possessive compound is that (مضاف الیہ)

is always in Possessive case in Above example See

كِتَابُ الْوَلَدِ

اَلْوَلَدِ is in Possessive case which translation was

Book of boy.

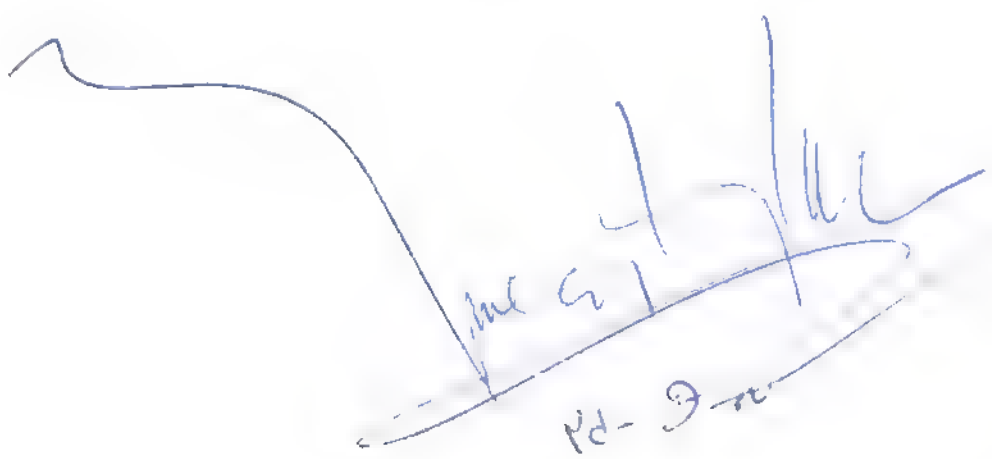
and if the words are

كِتَابُ وَلَدٍ

Then the translation will

Book of any boy

There are many other rules of Possessive compounds which we shall study in many steps But before we study more rules It is very suitable that we have to do an exercise about these Two rules.



ilu 6

EXERCISE. NO 13

Learn the meaning of following words and Translate the Sentences beneath them.

NOTE. Now in the next exercises all underlined Sentences are taken from Holy Quran and the Sentence on which "C" is written in last are Chosen from the Holy AHAADES sources.

لبن

مخافة Fear لبن MILK

فريضة Divine duty طاعة obedience

TRANSLATE IN ENGLISH

① Book of ALLAH (be Praised)
② Blessing of ALLAH (be Praised)
③

كتاب الله

② لغة الله

③ طلب العلم

④ لحم شاة

⑤ لبن بقر

⑥ طلب العلم فريضة
(2)

⑦ لبن البقر ولحم الشاة طيبان
⑧

⑧ عالم الغيب والشهادة

⑨ رسول الله (صلى الله تعالى عليه وآله وأصحابه وسلم تسليما كثيرا كثيرا كثيرا)

⑩ دت المشرقين ودت المغربين

TRANSLATE IN ARABIC

1. Fear of ALLAH (be Praised)
2. Punishment of ALLAH (SWT)
3. Head of Elephant
4. Head of any elephant
5. Lesson of a book
6. Fear of ALLAH (SWT) is blessing.
7. Punishment of ALLAH (SWT) is Severe.
8. There is no doubt that ALLAH (SWT) is Lord of easts and West.
9. The Pray of any beleiver is accepted
10. Obedience of Prophet and Obedience of Parents

9-10-۸۰

[Page-130 not exusted]

POSSESIVE COMPOUND
(PART-2)

مرکب اضافی . حصّہ دوم

We have exercised Some Simple Possessive compounds till now. But all Possessive compounds are not so Simple But in Some of them There are more than one مضاف الیہ and مضاف (Noun or Pronoun in Possessive case)

(Possessed Noun)

For example consider this Sentence

Door of House of Minister.

In it Door is مضاف whose مضاف الیہ is House But House is itself مضاف whose مضاف الیہ is Minister.

At the time of Translation of this Sentence Please Keep in mind that like مرکب توصیفی (qualified compound) the translation of مرکب اضافی (Possessive compound) will

also in reverse order. Thats why we have to translate the last word "Door" first of all. And because it is مضاف Thats why There will be no Laam-E-TAREEF. (آل) and not Tanveen.

Thats why its Translation will

بيتُ

In this manner the Translation will

بابُ بيتِ الوَلَدِ

18.10.00

15.2 We have studied in the Paragraph No- 1:9 that Non rebellious nouns are not accepted in ZER in the Possessive case. We have studied first exception of thy rule in the paragraph No. 5.6 that when Non rebellious noun is as Proper with Laam (معرف باللام) then it will accept ZER in the Possessive case. Now please understand second exception if a non rebellious noun is مضاف then it will accept ZER in Possessive case For example "أَلْوَانُ مَسَاجِدِ اللهِ"

:- The doors of mosques of ALLAH (SWT) is

Now watch مَسَاجِدُ
non rebellious,
In this example that word is مضاف of ALLAH, that, why there will not Laam-E-Tareef on this word. And it has not accepted ZER just because it is مضاف الیہ of اللہ.

EXERCISE - NO. 14

24-10-

Learn the meaning of following words and translate compound and sentences beneath them.

حِكْمَةٌ	wisdom	صَيْدٌ	Hunting
بَرٌّ	Land	بَحْرٌ	Sea
مِرْآةٌ	mirror	ظِلٌّ	Shadow
سَوْطٌ	Lash	ظَالِمٌ	cruel
ضَوْءٌ	Light	طَعَامٌ	meal
زَهْرٌ	any flower	وَرْدٌ	Rose

مَلِكٌ owner يَوْمِ الدِّينِ Day of Judgement

حُبٌّ LOVE طَيِّبٌ Pure

جَزَاءٌ Reward حَرْثٌ Farms

TRANSLATE IN ENGLISH -:

① بَابُ بَيْتِ غُلَامِ الْوَزِيرِ

② طَالِبَاتُ مَدْرَسَةِ الْبَلَدِ

③ لَحْمُ صَيْدِ الْبَرِّ

④ حَجُّ بَيْتِ اللهِ

⑤ رَأْسُ الْحِكْمَةِ مَخَافَةُ اللهِ

⑥ مُعَلِّمَاتُ مَدْرَسَةِ الْبَلَدِ نِسَاءٌ مُسْلِمَاتٌ

⑦ الْمُسْلِمُ مِرْآةُ الْمُسْلِمِ

⑧ إِنَّ السُّلْطَانَ الْعَادِلَ ظِلُّ اللّٰهِ

⑨ نَصْرُ اللّٰهِ قَرِيْبٌ

⑩ طَعَامُ فُقَرَاءِ الْمَسَاجِدِ طَيِّبٌ

TRANSLATE IN ARABIC

① Lash of torment of ALLAH (swt)

② Prayer of friends of ALLAH (swt)

③ The Prayer of Prophet of ALLAH swt

صلى الله تعالى عليه وآله واصحابه وذريته وعترته وازواجه
[illegible] وسلم تسليما كثيرا [illegible]

④ flesh of hunting of a Sea.

⑤ The Prayer of daughter of Prophet of ALLAH (swt)

صلى الله تعالى عليه وآله واصحابه وذريته وعترته
وازواجه [illegible] وسلم [illegible] كثيرا كثيرا

و رضي الله تعالى عنها

⑥ Fear of torment of Hell

⑦ Cruel King is lash of torment of ALLAH (swt)

(8) Name of boy is Mahmood.
(9) Light of Earth and Heavens.
(10) The fragrance of flower and fragrance of Rose, both are Good.
(11) ALLAH (swt) is Knower of Hidden of earth and Heavens.

(12) ALLAH (swt) is owner of day of Judgement

(13) The obedience of Holy Prophet صلی اللہ تعالیٰ علیہ وآلہ واصحابہ وازواجہ وعترتہ الحسنی وسلم تسلیما کثیرا کثیرا is the obedience of ALLAH (swt)

(14) The advice of Slaves of ALLAH (swt) is alms
(15) The Scholars of mosques of ALLAH سبحانہ وتعالیٰ are Pious.

(16) Love of wishes are
(17) Heart of beleiver is House of ALLAH (سبحانہ وتعالیٰ)

(18) The Love of children and wealth are Test فتنة
(19) Advice of Teacher of School is a Good advice

(20) The exchange of favour is favour

21 Good advice is Crep of Hearafter.

30-10-80

بسم الله الرحمن الرحيم

V.imp note

All the students of Arabic Grammer are flown away Now I am alone in the Class. Now may I leave the the struggle (جهاد بالقلم)

(Holy war with PEN)

No Dejently not
If they are fine ok

I shall struggle for the next generation, every one he who ~~sent~~ this collection of the notes about Arabic Grammer, impossible, learn the Arabic language for learning understanding of HOLY QURAN HADITH MUBARAK because it is the order of Holy PROPHET,

خيركم من تعلم القرآن وعلمه

The best one among ~~you~~ is one he who learn Holy Quran and TEACH HOLY QURAN,

why should I disappoint, A True believer of HOLY PROPHET SLAVE, صلی اللہ تعالیٰ علیہ وآلہ واصحابہ وازواجہ وسلم تسلیما کثیرا کثیرا کثیرا

must not be disappoint because it order of ALLAH be Praised that

لا تقنطوا من رحمة الله

(53/39)

Do not disappoint from the blessing of ALLAH be Praised.

(87/12)

وَلَا تَايْئَسُوا مِنْ رَّوْحِ اللّٰهِ ۚ إِنَّهُ لَا يَايْئَسُ مِنْ رَّوْحِ اللّٰهِ إِلَّا الْقَوْمُ الْكٰفِرُوْنَ

"And do not disappoint from the blessing of ALLAH be Praised, NO doubt but only and only disbelievers are disappointed from blessing of ALLAH be Praised."

my Respected ustad of Arabic ALLAMA LUTUF-UR-REHMAN asked me, why you are struggling, please Rest for a short time for your body. I answered, ONLY MY GRAVE IS FOREVER RESTING PLACE, NO BODY WILL DISTURB ME.

٢٣-١١-

POSSESSIVE COMPOUND

PART - III

جمله اضافی

14

we have learned that Tanveen ٌ, ٍ, ً 5-12 ق
and Laam-E- Taareef "ال" are not
imposed on مضاف (Possessive noun) be
cause of this matter another Problem is arised, How we can recognise a مضاف, that is it Common or Proper, The rule for this Problem is that, if a Noun is مضاف to a Proper (noun), Then we accept it as a PROPER,
For example

غُلَامُ الرَّجُلِ

(Slave of man)

Here غُلَامُ is Possessive noun (مضاف)
to الرَّجُلِ who is a Proper
Thats why in this example we accept غُلَامُ as Proper
Now Please check the Second example

غُلَامُ رَجُلٍ "Slave of a man"

Here غُلَامُ is "مضاف" (Possessive Noun)
to رَجُلٍ who is COMMON

that's why in this example غُلَامٌ is accepted as COMMON,

141 Another rule for Possessive Compound is that There is no word which is used between مضاف (Possessive noun) and مضاف الیہ (Possessed Noun), Because of this matter another ~~matter~~ Problem is arised at the time when the Adjective (صفت) of مضاف is also attached with Possessive Compound.

For example, "Pious slave of man" Now if we translate it in this manner that

غُلَامُ الرَّجُلِ الصَّالِحُ

then the rule is broken because مضاف (Possessive noun) غُلَامُ and مضاف الیہ (Possessed Noun) الرَّجُلِ. Thats why the translation is wrong, Now for stabling the rule, Method is that

the Adjective of مضاف is written after Possessive Compound مُرَکَّب اضافی.

Thats why Now the correct Translation of this Sentence is that غُلَامُ الرَّجُلِ الصَّالِحُ

* the Adjective is written between

34
5-12-

14.r An easy method for the translation of such example is that, Ignore the Adjective means (pious) and first translate the Possessive Compound means "Slave of Man"

غُلَامُ الرَّجُلِ

Now write the Adjective Ahead (Impose) it. which should must be according to the four factors of غُلَامُ

Now Please note that here غُلَامُ is "مضاف" [Noun or Pronoun in Possessive Compound] to الرَّجُلِ who is Proper, that why غُلَامُ is accepted as proper, thats why its adjective will not be صَالِحٌ But الصَّالِحُ

14.d Second option is that Adjective of مضاف اليه (Possessed noun) is coming For Example "Slave of Pious Man"

Also in this form The Adjective ~~of مضاف اليه (Possessed~~ noun) will come after the مضاف اليه Possessed noun means الرَّجُلِ and must be followed الرَّجُلِ in respect of four (According to) factors, Now the Translation will be

غُلَامُ الرَّجُلِ الصَّالِحِ

Please keep in mind the difference of both above example.

Please watch, in first example the RAFA (Pesh) of الصَّالِحُ is telling that it is adjective of غُلَامُ and in Second example the JARR (ZER) of الصَّالِحِ is telling that it adjective of الرَّجُلِ

14.2 Third option is that the Adjective of مضاف and مضاف الیہ both are coming for example "Pious slave of Pious Man"
In this case both adjective will come after مضاف الیہ means الرَّجُلِ, first Adjective of مضاف الیہ will come

thats why Now the translation will be

غُلَامُ الرَّجُلِ الصَّالِحِ الصَّالِحِ

Now my belored Comarades
Let we exercise of this rule

EXERCISE NOTES

16:6 Learn the following words, their meanings and translate the sentences and compounds under them

جَيِّدٌ Nice نَظِيفٌ Clean

أَحْمَرُ Red مُوَقَّدَةٌ blown

حَارَةٌ Ward تِلْمِيذٌ Student

Plural of تِلْمِيذٌ is تَلَامِذَةٌ students

نَظِيفٌ Neat or clean,

مَشْهُورٌ Famous, لَوْنٌ colour

مَشْغُولٌ Busy

TRANSLATE IN ENGLISH:

① وَلَدُ الْمُعَلِّمَةِ الصَّالِحِ

② وَلَدُ الْمُعَلِّمَةِ الصَّالِحِ

③ وَلَدُ الْمُعَلِّمَةِ صَالِحٌ

④ مُعَلِّمَةُ الْوَلَدِ الصَّالِحِ

(5) غُلَامُ زَيْدٍ زَغْلَانُ

(6) غُلَامُ زَيْدِنِ الزَّغْلَانُ

(7) غُلَامُ زَيْدِنِ الزَّغْلَانِ

(8) نَجَّارُ الْبَحَّارَةِ الْمَادِنُ

(9) بَيْتُ الطَّعَامِ الطَّرِيِّ الْجَيِّدُ

(10) لَبَنُ الشَّاةِ الْقَصِيْرَةِ جَيِّدٌ

(11) لَوْنُ الْوَرْدِ أَحْمَرُ

TRANSLATE IN ARABIC

(1) Pious Student of teacher

(2) (Girl) Student of Hardworking teacher

(3) Student of hardworking teacher is Pious

(4) Pious Student of hardworking teacher (woman)

(5) A Severe lash of Punishment

(6) Blown fire of ALLAH be Praised

(7) The Punishment of hell is Painful.
(8) Satisfied heart of Pious believer.
(9) Hearts of Pious believers are Satisfied
(10) Hardworking baker of Clean (neat) Ward
(11) Nice fragrance of Red flower.
(12) Nice flesh of cow.
(13) Flesh of big she goat.
(14) Great blessing of ALLAH be Praised
(15) Blessing of Great ALLAH (swt)
(16) Blessing of ALLAH (swt) is Great

POSSESSIVE COMPOUND

PART - IV

مرکب اضافی - جملہ مرکب

(نون)

1) The NOONS which are on the end of ـِيْنَ and ـُوْنَ of the Persons of Perfect Plural masculine (جمع مذکر سالم) and the NOONS which are on the end of ـَانِ and ـَيْنِ of the Persons of Dual (تثنیہ) are called - NOON-E-ERAABI- نون اعرابی, And the fourth rule of Possessive compound is that when a Noun comes as MOZAF مضاف of the above Persons (Dual and Perfect Plural masculine) then its نون اعرابی will be eliminated (Disapheared).

For Example when we say

"Both doors of House are clean"

Then its Translation will normally Like

بَابَا الْبَيْتِ نَظِيْفَانِ

But the NOON-E-ERAABI will be Disapheared according the above rule

Now the translation will according the above rule is

بَابَا الْبَيْتِ نَظِيْفَا (ن)

Likewise
"No doubt ~~But~~, both doors of house are clean"
the Translation of above Sentence Should like

إِنَّ بَابَيْنِ الْبَيْتِ نَظِيفَانِ

But due to the elimination of NOUN-E-ERAABI, The translation will as follows.

[illegible]

172 Now we apply this rule on the example of Perfect masculine Plural.
For example we say
"The muslims of Mosques are true"

its translation ~~is~~ will some Thing this

مُسْلِمُونَ الْمَسَاجِدِ صَادِقُونَ

But due to the elimination of NOUN-E-ERABI it will be as follow [illegible]

Likewise

إِنَّ مُسْلِمِينَ الْمَسَاجِدِ صَادِقُونَ

instead of

dizzy Sleeping at The Time of writing

إِنَّ مُسْلِمِي الْمَسَاجِدِ صَادِقُونَ

~~Now we have to do so~~

~~few~~ E

Now we have to do some exercise of of this Rule.

EXERCISE-NO-16-A

Learn the words and meaning of as follows and then translate the compounds and sentences under them.

WORDS	Meaning	Words	Meaning
بَوَّابٌ	Guard	وَسِخٌ	Dirty
جَبَلٌ	Mountain	جُنْدٌ	Group
جِبَالٌ	Mountains	شُجَاعٌ	Brave
رُمْحٌ	Spear	وَجْهٌ	Face
رِمَاحٌ	Spears	وُجُوهٌ	Plural of
عِنْدَ	Near	بَاسِرٌ	Disfigure

[this is always used as مضاف]

18-02-01

TRANSLATE IN ENGLISH

① هُمَا بَوَّابَانِ صَالِحَانِ

② هُمَا بَوَّابَا الْفَقْرِ

③ أَ بَوَّابَا الْفَقْرِ صَالِحَانِ

④ إِنَّ بَوَّابَيِ الْفَقْرِ صَالِحَانِ

⑤ هَذَانِ طَبِيبَانِ وَهَذَانِ مُهَنْدِسَانِ

⑥ يَدَا طِفْلَةِ زَيْدٍ وَسِخَتَانِ

⑦ هَذَا طِفْلُ الْمُعَلِّمَةِ الْمُسْتَشْفَى

⑧ رُؤُوسُ الْجِبَالِ الْجَمِيلَةُ

⑨ أَ مُعَلِّمُوا الْمَدْرَسَةِ مُجْتَهِدُونَ

⑩ إِنَّ مُعَلِّمِي الْمَدْرَسَةِ مُجْتَهِدُونَ

18-02-01

TRANSLATE IN ARABIC

① Those (both) are brave Armies
② The armies of both Kings are brave
③ Long speavs of both armies

④ Few disfigured faces.
⑤ Are faces of both men disfigured
⑥ No doubt but certainly faces of both men are disfigured.
⑦ Are both books of Zaid difficult?
⑧ No doubt but certainly both books of Zaid are difficult
⑨ ~~The difficult books~~ of Zaid Mahmood have the difficult books of Zaid.

⑩ Those (Plural) are Pious believers.
⑪ The believers of Ward are Pious
⑫ Pious believers of Ward.
⑬ Are the believers of Ward Pious
⑭ Certainly the believers of Ward are Pious.
⑮ Those are (Lady) teachers of School.
⑯ No doubt The lady teachers of School of City are Pious
⑰ Those are teachers of School
⑱ Are the teachers of school

tired

(19) No, but they are lazy.

(20) flesh of Small (She-goat) and the fresh milk of Cow are very Very nice.

(21) Hamid and Mahmood are delight hearted boys and They are Students of Scholar Zaid

22 Fatima and Zainab are hard-working Students and daughters of Pious (Lady) teachers.

(23) The delight hearted Slaves of Zaid are very hardworking.

(24) The delight heanted tailors of ward are very Pious

(25) Both bakers of very Clean ward are busy and those both are very true

EXERCISE-NO-6. (B):

Now write (togather) all the rules of Possessive compound whose are described till now and Learn them by heart.

19-04-01 12:54 Pm

POSSESSIVE COMPOUND

PART- V

In the Lesson. No- 13 Nounous Sentences (Pronouns) we have understood not only the neccessity and benefit of Pronouns But also we understood the use of Pronouns-. Now we have to understand the use of the Pronouns which are different a Little bit as Compare to the Pronouns of Lessor- No-13.

Now Please look at this Sentence Carefully

"House of minister and Garden of minister"

In this Sentence the repetation of word Minister Looks awkward, Thats why the better Style of its Pronounciation is that

"House of minister and HIS garden"

Like wise we normally say

"Teacher [Lady] of girl and HER School"

The diffrence of persons in respect of Number, Gender,

1st Person (Speaking Person) 2nd Person (Adressing Person) 3rd Person (Absent Person) is Comparatively more Clear in Arabic for the Pronouns used in Above examples (Sentences)

ADJOINED POSSESSIVE PRONOUNS

		SINGULAR	DUAL	Plural
III Person	MAS:	ـهُ HIS [for one man]	ـهُمَا Their for two men	ـهُمْ Their [For more than Two men]
	FEM:	ـهَا HER for (for one women)	ـهُمَا Their (for two women)	ـهُنَّ Their [for more than two men]
II Person	MAS:	ـكَ your	ـكُمَا your	ـكُمْ your
	FEM:	ـكِ your	ـكُمَا your	ـكُنَّ your
I st Person	MAS:	ـي my	ـنَا our	ـنَا our
	FEM:	ـي my	ـنَا our	ـنَا our

18:3 For understanding those Pronouns Please translate above examples The translation of first Sentence will:

بَيْتُ الْوَزِيْرِ وَبُسْتَانُهُ

and The translation of second Sentence is

مُعَلِّمَةُ الطِّفْلَةِ وَمَدْرَسَتُهَا

Now once again consider Those examples.

Please ~~watch~~ Check, See that

بُسْتَانُهُ

(His Garden)

was actually (Garden of minister) From this we know that ~~هو~~ ~~هي that~~ Pronoun of هُ is used here for minister which is Possessed Noun (مضاف اليه) in this Sentence.

Likewise

مَدْرَسَتُهَا (her School) was actually (School of girl). So that, Here the Pronoun of هَا is used for girl, and which is also Possessed Noun (مضاف اليه)

Its mean we know that those Pronouns are used mostly as Possessed nouns مضاف اليه and

And because Possessed noun مضاف الیہ is alway in the Possessive case حالت جر, thats why all those pronouns are supposed in the Possessive case, thats why Their name

ضمائر مجرور

Possessive Pronouns

18:4 Second thing is very important to understand that these Pronouns are written togather with their Possessive noun (مضاف)

For example رَبُّهٗ His Lord

رَبُّكَ Your Lord رَبِّیْ my Lord, رَبُّنَا our Lord

Thats why Their name is also

ضمائر متصلہ (Adjoined Pronouns)

18:5 Please keep in mind another matter which is that

اَبٌ Father اَخٌ Brother فَمٌ Mouth

ذُوْ owner when those words are used as Possessive noun مضاف

Then the forms of their ERABI case اعرابی حالت (Zabr, zer, Pesh) are as follows

اليوم عيد الأضحى 156 06-03-01

Today is عيد الأضحى

Nominative case	objective case	Possessive case
أَبُوْ	أَبَا	أَبِيْ
أَخُوْ	أَخَا	أَخِيْ
فَمُ	فَمَا	فَمِيْ
ذُوْ	ذَا	ذِيْ

For example أَبُوْهُ عَالِمٌ

His father is a Scholar

إِنَّ أَبَاهُ عَالِمٌ

No doubt his father is a Scholer

كِتَابُ أَخِيْكَ جَدِيْدٌ

Book of your brother is new.

Please remember, Learn two matter in this connection

No. 1 if those words are Possessive noun ضاف towards the Pronoun 1st Person Singula واحد متكلم (ي) then They are only in one form in the Three ERABI cases

Means أَبِيْ ، أَخِيْ ، فَمِيْ

my father my brother my mouth

6-3-01

That in Arabic Grammer rules It is usually said by the expents of Grammer, that Possessive noun (مضاف) ی یائے متکلم (The ی of 1st Person) digested its رفع and نصب
Nominative objective

NO-II Word ذُو is not Possessive noun (مضاف) Towards Pronoun But howeve it is مضاف Towards اسم ظاہر (Apparent Noun)

For example
ذِی مَالٍ ذَا مَالٍ ذُو مَالٍ
(owner of wealth)

18-6 when a ~~wen~~ Calling word (حرف ندا) is entered in Possessive Compound then it will Change not only its meaning But also its ERAB Condition (اعرابی حالت). To understand those matters It is suitable that we shall understand some matters about Calling word (حرف ندا) and Proclaimer (منادی). In every Langugage few words are reserved

for calling a Person Those are called calling words (حرف ندا) And the Person who is called is known as Proclaimer (منادی) For example: We say

O' Afzal or
O Imran

in those Sentences WORD 'O' is calling word and Afzal and imran are Proclamers (منادی)

In Arabic mostly word يَا is used as (حرف ندا) And there are different kinds of Proclaimers (منادی), whese have Their own rules.
At this time ~~we~~ our discussion is Limited in only three 3, Kinds of Proclaimers (منادی)

18:7 First form is that, Proclaimer (منادی) is an Alone word (مفرد علم)
For example زَيْدٌ, رَجُلٌ when calling word (حرف ندا) is entered in those words, then Those words are Just in the Nominative case (حالت رفع) But its Tanveen ـٌ ـٍ ـً is finished. So that ی will be.

يَا زَيْدُ يَا رَجُلُ

O Man O Zaid

Second form is that Proclaimer
18-8 منادی is (معرّف باللام) (Proper with Laam)
for example :

اَلرَّجُلُ or

اَلطِّفْلَةُ

when calling word (حرف ندا) is entered on those Then we added اَيُّهَا with masculine and اَيَّتُهَا with feminine.

for Example يَا اَيُّهَا الرَّجُلُ
o Man

يَا اَيَّتُهَا الطِّفْلَةُ
o Girl

18-9 Third form is that Proclaimer
(منادی) is Possessive Compound.
مرکب اضافی

For Example
when the word of calling (حرف ندا) is entered on those, Then مضاف (Possessive Noun) is objected or in objective case (حالت نصب).

عبد الله
عبد الرحمٰن

For Example :

يَا عَبْدَ اللهِ

يَا عَبْدَ الرَّحْمٰنِ

Some time MR ABDUR-REHMAN is called without يا or calling word like عَبْدَ الرَّحْمٰنِ This Time it

is also accepted as Proclaimer (حرف ندا). This style is also used in URDU Language and also in English Language, in URDU We stretch the Last letter of the name عبدالرحمن-ن-ن-ن then the Person who is hearing or Listening will understand that he is called. And in English Normally the Name of a Person is Abbreviated, Like if a name of a Person is WAJID then a calling Person May say 'O' WAJID or he can say WAAAAAJ, Then WAJID can understand that he is called by somebody.

Likewise in Arabic, if عبدالرحمن is in Possessive case (only Possessive Noun is in Possessive case) (مضاف) and it is without يا then it is understood AS Proclaimer (حرف ندا)

Thats why the meaning of يا ربنا is ~~O LORD~~ O OUR LORD.

12-04-07

EXERCISE-NO-17

Learn by heart the meaning of words and Translate the Sentences under them.

سَيِّدٌ - Lord of Chief

مُسْرِفٌ Extragravant

خَصِمٌ ← Quarrelsome

خَصِيمٌ

فَوْقَ over

always used as مضاف ← Possessive Compound

قَاهِرٌ Victorious or omnipotent

تَحْتَ Under

هُدًى Guidance

مَا what

interrogative

لِسَانٌ Language

نُسُكٌ - Sacrifice Worship

مَائِدَةٌ Table

أُمٌّ mother

Translate in English

(1) يَا أَيُّهَا الرَّجُلُ مَا اسْمُكَ

يَا سَيِّدِي اِسْمِي عَبْدُ اللهِ

يا عبد الله اهل انت خياط او نجار ③

ما انا خياطا او نجار يا سيدي ④

بل انا بواب

يا استاذ! دروس كتاب العربي ⑤

شاملة جدا

⑥ قال رسول الله [صلى الله تعالى عليه وآله واصحابه وازواجه وعترته وذريته وسلم تسليما كثيرا كثيرا كثيرا الف الف الف مرة بعدد معلومات الله تعالى]

كبير القوم خادمهم

⑦ بل انتم قوم مشركون

⑧ الله ربنا

⑨ هم قوم خصمون

⑩ القرآن كتابكم وكتابنا

⑪ الله عالم الغيب وعنده علم الساعة

(12) هُدَى اللّٰهِ هُوَ الْهُدٰى

(13) اُمُّهٗ صِدِّيْقَةٌ

(14) عِنْدَنَا كِتَابٌ حَفِيْظٌ

(15) اَلْكِتَابُ فَوْقَ الْمِنْضَدَةِ

(16) كِتَابِي فَوْقَ مِنْضَدَتِكَ

(17) رَبُّنَا رَبُّ السَّمٰوٰتِ وَالْاَرْضِ

(18) اِنَّ اللّٰهَ رَبِّيْ وَرَبُّكُمْ

Translate in Arabic

(1) Abdurehman! have you Knowledge of day of Judgement

(2) No, my Lord, But ALLAH (swt) has its Knowledge. and he hath. Knowledge of Book.

(3) O' boy what is the name of this (feminine)

(4) Her name is FATIMA.

2015 (5) Is She Your Teacher (Lady)

(6) No, sir, But she is my mother.

(7) is your mother not Scholer (lady)

(8) Why not my Lord! She is a scholer (Lady) and her knowledge is very beneficial

(9) Are your teachers of school sit.

(10) No Sir, my teachers of school are not sit, But they are busy

(11) No, doubt my Prayer, and my Sacrifice are two great blessings of ALLAH سبحانه وتعالى

(12) is Your Lord (رب) Forgiving?

(13) No doubt our Lord is forgiving

(14) Teacher, and Child of Teacher (Lady) and their daughter are sit.

(15) Both hands of Zaineb are clean and her both feet are dirty.

(16) FATIMA has a beautiful Pen and

You (Plural feminine) have few benefecial books.

(17) Your Language is Arabic and our language is Hindi or English
(انگلیزی)

(18) Sky is over the heads.

(19) Sky is over my head.

(20) My Pen is under the book.

(21) our books are under the Tabel of teacher.

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ
اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ رَحْمَةً لِّلْعَالَمِيْنَ

True slaves of Holy Prophet صلی اللہ تعالیٰ علیہ وآلہ وسلم

13-01-01

on His Name صلی اللہ تعالیٰ علیہ وآلہ وسلم

یا اللہ تعالیٰ ہم سب کو سچا سچا غلام بنا دے۔ تحفہ ہے درس درسے سبق اور سبق سے ہی منزل

PREPOSITIONAL COMPOUNDS

مُرکب جارّی

19.: There are some words in Arabic when they are entered in any Noun then those words Change this Noun in Possessive case (حالتِ جرّ)

For Example -: A word "مِنْ" is Among them, when it will entered in the word "اَلْمَسْجِدُ"

then we say

مِنَ الْمَسْجِدِ

(From Mosque)

Those words are called "PREPOSTIDNAL WORD"

حرفِ جار

And (with) by their entrance on any Noun. A, New compound is Existed, this New compound is called PREPOSITIONAL COMPOUND

Thats why in the Above example word "مِنْ" is (PREPOSITION)

and "مِنَ الْمَسْجِدِ" is a "PREPOSITIONAL COMPOUND"

19-r You have Studied that Adsective (صفت) and Qualified (موصوف) both made Qualified Compound (مرکب توصیفی)

And Noun or Pronoun in Possessive case (مضاف) and Possessed Noun (مضاف الیہ) both made

POSSESSIVE COMPOUND
(مرکب اضافی)

Likewise in Prepositional compound Prepositional WORD is called "Preposition" (جار) and the word on which Preposition is entered is called PREPOSITIVE WORD "مجرور"

So that "Preposition" (جار) and PRepositive (مجرور) both made THE "PREPOSITIONAL COMPOUND"

In this Lesson we shall not
19.3 Study new rules for Prepositional compounds (مرکب جاری) However we Shall Learn the meaning of PREPOSITIONAL WORDS (حروف جارہ) And use them in Exercise.

At the time of Exercise Please must keep in mind that when a Prepositional word is entered on a Noun Then Change this noun in the Possessive case.

Except the above matter you Should must fresh, Revise all the rules which you have studied in the last Lessons., Because at the time of Exercise of Prepositional compound. You may need to apply the rules of last chapters.

19:4 Now Learn the meaning of following Prepositional compounds

WORDS	MEANING	Examples
بِ	IN-FROM-FOR, AT-ON-TO-About.	بِرَجُلٍ (with A man) بِالْقَلَمِ with A Pen

WORDS	MEANING	EXAMPLE
فِي	IN	فِي بَيْتٍ (IN ANY HOUSE) فِي الْبُسْتَانِ (IN GARDEN)
عَلَى	ON	عَلَى جَبَلٍ (on an Mountain) عَلَى الْعَرْشِ (ON URSH)
إِلَى	Towards - Till - upto, To - untill - while near to - as far as To the Extent of	إِلَى بَلَدٍ Towards A city إِلَى الْمَدْرَسَةِ (upto School)
مِنْ	From - with - by, OF - At - Since out of - then - To, through - than	مِنْ زَيْدٍ (From Zaid) مِنَ الْمَسْجِدِ (From Mosque)

WORDS	MEANING	EXAMPLE
لِ	To - At - for - About - on - of - for the sake of - on behalf of - on Account of - because of - in order To -	لِزَيْدٍ For Zaid
كَ	In the manner - which - As - Such AS - According AS - Like, Resemblence	كَرَجُلٍ (Like a Man) كَالْأَسَدِ (Like a Lion)
عَنْ	From	عَنْ زَيْدٍ (From Zaid)

19:5 A matter About the Prepositional WORD (لِ) is must be remembered (Keep in mind always) that when لِ is entered on a (معرف باللام) (Proper with Laam) that its همزة الوصل (HAMZA-TUL-wasal) will be cut off also ~~written~~ in written sentence (WORDS)

For Example

when لِ is entered on اَلْمُتَّقُوْنَ

(Pious People)

then writing as لْمُتَّقِيْنَ

is Totally wrong (همزة الوصل)

However it will be written as

لِلْمُتَّقِيْنَ

(For Pious People)

Likewise from اَلرِّجَالُ

To لِلرِّجَالِ

and From اَللّٰهُ To لِلّٰهِ

15-04-01

Learn the meaning of following words.

WORDS	MEANING		
حَدِيقَةٌ	Garden	تُرَابٌ	Clay
لِسَانٌ	Language	ظُلْمَةٌ	Darkness
بِرٌّ	Vitue	بَرٌّ	Land
يَمِينٌ	Right side	شِمَالٌ	Left hand
إِطَاعَةٌ	obedience	خِزْيٌ	Insult

مَعَ — with (Always comes As Possessive Noun)

ظِلٌّ — Shadow

Translate IN :- ENGLISH -:

① فِي حَدِيقَةٍ

② فِي الْحَدِيقَةِ

④	مِنَ التُّرَابِ	③	مِنْ تُرَابٍ
	مِنَ الْبَشَرِ	⑤	مِنْ بَشَرٍ
⑧	بِالْوَالِدَيْنِ	⑦	بِلِسَانٍ
⑩	عَلَى اللّٰهِ	⑨	عَلَى صِرَاطٍ
⑫	إِلَى مَسْجِدٍ	⑪	إِلَى الْمَسْجِدِ
⑭	لِلْعُرُوسِ	⑬	لِعُرُوسٍ
⑯	لَظُلْمَتِ	⑮	كَشَجَرَةٍ
⑱	لَكَ	⑰	مِنْكَ
⑳	مِنِّي	⑲	لِي
㉒	إِلَيَّ	㉑	إِلَيْكَ
㉔	زَيْدٍ	㉓	بِكَ
㉖	عَلَيَّ	㉕	عَلَيْكَ
		㉗	عَلَيْنَا

16-5-01

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TRANSLATE IN :- ENGLISH -:

① بِسْمِ اللّٰهِ

② اَلْحَمْدُ لِلّٰهِ

③ مِنْ رَّبِّكَ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ

④ عَلَى الْقَوْمِ الْفَاسِقِيْنَ

⑤ غَضَبٌ عَلٰى غَضَبٍ

⑥ عَلَى الْبِرِّ

⑦ مِنَ الْمَسْجِدِ الْحَرَامِ

⑧ اَلْمُحْسِنُ قَرِيْبٌ مِّنَ الْخَيْرِ وَبَعِيْدٌ مِّنَ الشَّرِّ

⑨ طَلَبُ الْعِلْمِ فَرِيْضَةٌ عَلٰى كُلِّ مُسْلِمٍ وَّمُسْلِمَةٍ

⑩ اِنَّ لِلّٰهِ مَا فِى السَّمٰوٰتِ وَمَا فِى الْاَرْضِ

16-05-01

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عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ وَعَلَىٰ أَبْصَارِهِمْ ﴿١١﴾

لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ ﴿١٢﴾

عَظِيمٌ ۝

هُوَ رَبُّنَا وَرَبُّكُمْ وَلَنَا أَعْمَالُنَا وَلَكُمْ ﴿١٣﴾

أَعْمَالُكُمْ

وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ ﴿١٤﴾

TRANSLATE IN ARABIC

① Until the day of Judgment.
② From Darknesses To Light.
③ A Light over a light
④ From Right hand side and From Left hand side
⑤ Paradise is for Pious People.
⑥ No doubt but the blessing of your LORD is near to believers and Far from disbelievers.
⑦ No doubt but Just King is Shadow of ALLAH (be Praised) on the Earth.
⑧ No doubt but ALLAH (be Praised) is mighty over every thing.
⑨ FOR ALLAH (be Praised) and for RASOOL-LA-LLAH. صلى الله تعالى عليه وآله وسلم

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(10) Obedience of ALLAH (سبحانه وتعالى) is in obedience of Rasoo-LALLAH صلى الله تعالى عليه وآله واصحابه وسلم

(11) No doubt but ALLAH سبحانه وتعالى is Enemy for disbelievers.

(12) Curse of ALLAH (سبحانه وتعالى) is on disbelievers

(13) There is life in retaliation for you (o People)

(14) Certainly ALLAH (be Praised) is with patient People.

الحمد لله رب العالمين

الصلوة والسلام على رحمة للعالمين

صلى الله تعالى عليه وسلم تسليما

تسليما كثيرا كثيرا (عن سلام الاسلام)

تبارك الله وبحمده وسبحان الله العظيم

OR → INDICATIVE COMPOUNDS
DEMONSTRATIVE COMPOUNDS
مرکب اشاری :-

[PART — I]

Yo:1 In every language There are Some words ~~are~~ which are used for indication to any thing.
For Example, in English, This These, Those, That, it. etc in Arabic Those are called "اسماء الاشارة"
(INDICATIVE NOUN)
(DEMONSTRATIVE OR NOUNS)

There are two types of demonstrative Nouns.

(i) NEAR DEMONSTRATIVE NOUNS
(اسماء الاشارة قریب)

(ii) FAR DEMONSTRATIVE NOUNS
(اسماء الاشارة بعید)

(I) For Example, Near demonstrative Nouns are This, it, These.

and Example for Far demonstrative Nouns are That, Those

Yo:1 Some Near demonstrative Nouns and Far demonstrative Nouns of ARABIC are given as follows First you have to learn them then we shall study some rules about them and then we have some exercise.

:- NEAR DEMONSTRATIVE NOUNS -:
(اسماء الاشارة القريب)

	MASCULINE			FEMININE		
	رفع	نصب	جر	رفع	نصب	جر
SINGULAR	هٰذَا This one man	هٰذَا "	هٰذَا "	هٰذِهِ This one woman	هٰذِهِ "	هٰذِهِ "
DUAL	هٰذَانِ These two men	هٰذَيْنِ "	هٰذَيْنِ "	هٰتَانِ These two women	هٰتَيْنِ "	هٰتَيْنِ "
PLURAL	هٰؤُلَاءِ These	هٰؤُلَاءِ	هٰؤُلَاءِ	هٰؤُلَاءِ	هٰؤُلَاءِ	هٰؤُلَاءِ
	These more than Two Men	"	"	These more than Two women	"	"

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:- FAR DEMONSTRATIVE NOUNS -:

(اسماء الاشارة بعيد)

	MASCULINE			FEMENINE		
	رفع	نصب	جر	رفع	نصب	جر
SINGULAR واحد	ذلك That one man	ذلك That one-man	ذلك That one-man	تلك That one-woman	تلك That one-woman	تلك That one-woman
DUAL تثنية	ذانك Those Two men	ذينك Those Two men	ذينك Those Two-men	تانك Those Two-women men	تينك These Two-women	تينك These Two-women
PLURAL جمع	اولئك Those more Than Two-men	اولئك 〃 〃 〃 〃	اولئك 〃 〃 〃 〃	اولئك 〃 〃 〃 women	اولئك 〃 〃 〃 women	اولئك 〃 〃 〃 women

Note: We hope that, you have noted that in above demonstrated Nouns except the Persons (ضمائر) of Dual all demonstrative nouns of Singular and Plural ALL Nouns are MABNI Nouns (اسماء مبنى) (that the Noun who is same in رفع, نصب and جر) NOW As same you need to remend the Lesson of PARAGRAPH No 2 C (III) that ALL demonstrative nouns are Proper Nouns [اسماء معرفة]

٢٥:٢ The thing which is indicated by Demonstrative noun is called [ABOVE MENTIONED مشار إليه (RELATED ABOVE)]

For example, when we say "THIS Book"

in the above sentence Book is indicated, then Book is مشار إليه (RELATED ABOVE)

And "this" is a Demonstrative Noun, (اسم إشارة)

So that Demonstrative Noun and RELATED ABOVE (مشار إليه) Both made the

DEMONSTRATIVE COMPOUND (مركب إشاري)

٢٥:٤ Normally in Arabic مشار إليه is مُعَرَّف باللام (PROPER. WITH LAAM)

For Example هٰذَا الْكِتَابُ

Here Please Keep in mind that هٰذَا is (This Book) Proper and الْكِتَابُ is معرف باللام

And مشار إليه معرف باللام

Thats why هٰذَا الْكِتَابُ is accepted as Demonstrative Compound and Translated "THIS Book"

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Normally (مشار اليه) [Above mentioned] Related Above..
is Proper with Laam معرف باللام
in ARABIC.
For example هَذَا الْكِتَابُ (This book)
Please keep in mind at this stage that هَذَا is Proper and مشار اليه and معرف باللام is الْكِتَابُ
is Proper with Laam.

Thats why هَذَا الْكِتَابُ is accepted as Demostrative Compound and then translated as "THIS BOOK"

Yo:4 Please note that if there is noun after مركب اشاري (Demonstrative noun) is a Common Noun
Then this nount is not accepted as Demonstrative noun. But will be accepted as جملة اسمية NOUNOUS Sentence.
Because هَذَا is معرفة (Proper)
and usualy مبتدا Subject معرفة
كِتَابٌ is common and خبر (Predicate)
is normally نكرة (Common)
Thats why هَذَا كِتَابٌ
is accepted as Nounous sentence جملة اسمية
and translated as "THIS IS A BOOK"
Likewise, تِلْكَ الطِّفْلَةُ is Demonstrative Compound. Its Translation is "That Girl"
and تِلْكَ طِفْلَةٌ is Nounous Noun and its meaning with "THAT IS A GIRL"
There are some other rules of Demonstrateve Nouns. we will Discuss in Later lessons. At this stage it is very important to keep in mind the difference of مركب اشاري and جملة اسمية

EXERCISE

EXERCISE IS THE MOST IMPORTANT THING

هي التوفيق لي ولكم يا رب العالمين

بمدد معلم التوفيق

14-08-03

EXERCISE - NO -19

20: Remember the meaning of following WORDS.

أُمَّةٌ → Nation

فَاكِهَةٌ Fruit

Plural [فَوَاكِهُ]

سَيَّارَةٌ - CAR

صُوْرَةٌ - Photograph

عُصْفُوْرٌ - Sparrow

دَرَّاجَةٌ - Bicycle

سَبُّوْرَةٌ Black board

شُبَّاكٌ OR نَافِذَةٌ WINDOW

:- TRANSLATE IN ENGLISH

هٰذَا الْقِرَاطُ

هٰذَا قِرَاطٌ

تِلْكَ الْأُمَّةُ

4 تِلْكَ أُمَّةٌ

5 هٰذِهِ الْفَاكِهَةُ

6 هٰذَانِ رَجُلَانِ

7 هٰذَانِ الرَّجُلَانِ

8 هٰؤُلَاءِ الْأَقْلَامُ

9 أُولٰئِكَ كُتُبٌ

10 ذَانِكَ دَرْسَانِ

11 هٰذَانِ الدَّرْسَانِ

12 هَاتَانِ النَّافِذَتَانِ

13 هٰذَانِ شُبَّاكَانِ

TRANSLATE IN ARABIC

1. That Pen.
2. Those are two Pens.
3. That is a motor car.
4. This motor car.
5. This Photograph.
6. These two Lady teachers.
7. Those are few lady teachers.
8. This is a window.
9. This is a sparrow.
10. That sparrow.
11. This bycycle.
12. That is a black board.
13. These motor cars.
14. Those are few motor cars.
15. These are some fruits.
16. Those two Fruits.

الحمد لله رب العالمين

صلى الله تعالى على حبيبه محمد وعلى آله واصحابه
وازواجه وعترته وعلى طاعته اجمعين
برحمتك يا ارحم الراحمين

It is my Prayer to ALLAH be Praised صلى الله تعالى على محمد بعدد معلوم الله تعالى

name and mission of my Beloved Holy Prophet صلى الله تعالى على حبيبه محمد وآله وسلم

And if Somebody is in doubt about Respect and Honour of my Beloved Holy Prophet صلى الله عليه وسلم Then Surely on the Day of Judgement matter will be Clear.

آمين
Amen

DEMONSTRATIVE COMPOUND

PART - II

مرکب اشاری

(21) — We have seen in last Chapter That the IF NOUN (~~after~~ who is after the Demonstrative Noun (اسم اشارہ) is معرف باللام (Proper with Laam) Then This Noun is مشارٌ الیہ (Related above). of the Demonstrative Noun And if this Noun is Common Then It is Predicate (خبر) of the Demonstrative Noun. In this Connection a special thing which was in the exercise of last Chapter, that all the Nouns whose are after the Demonstrative Noun are ALONE (مفرد).

For example

in هٰذَا الصِّرَاطُ

And

in هٰذَا صِرَاطٌ

The word صراط is alone.

Now please understand that, This is not always the Same style or Technique.

21:2 Some time This is also Possible That the Noun after the Demonstrative Naun is neither مشارٌ الیہ nor Predicate Noun

Alone (غیر اسم مفرد) But a Compound (مرکب)

For example, if we say [This true Man]

Except we say This man
Then here "TRUE MAN"

is a Qualified compound (مرکب توصیفی)
and it is also مشار الیہ,
(Related above) of Demonstrative
Noun. THIS.

In Arabic we
say This Sentence as

هٰذَا الرَّجُلُ الصَّادِقُ
This true man

Now here الرَّجُلُ الصَّادِقُ is
Qualified compound (مرکب توصیفی)
And because it is
مشار الیہ (Related above) of
هٰذَا Thats why it is
معرف باللام Proper with Laam.

21:۳ In the above example if Qualified compound is common means
رَجُلٌ صَادِقٌ Then Now This can
not be (مشار الیہ) of هٰذَا
But however It will be Predicate
of هٰذَا Because it is Common.
Thats why the translation of

هٰذَا رَجُلٌ صَادِقٌ

is " This is a True Man

21:4 We have seen till now that if a Alone noun or qualified noun ~~is~~ ~~Common~~ who is after the Demonstrative noun is common ~~then~~ Then it is Predicate and Demonstrative Noun is Subject (مبتدأ)

For example :- IN (This girl)

تِلْكَ طِفْلَةٌ

Word تِلْكَ is subject

Now understand this matter that ~~That~~ Demonstrative Noun Alone is used as a Subject as in above example word تِلْكَ,

And sometime used as whole Demonstrative Compound (مركب اشاري) as Subject (مبتدأ)

For example

تِلْكَ الطِّفْلَةُ جَمِيْلَةٌ

Now watch above example, that تِلْكَ الطِّفْلَةُ is Demonstrative compound and is Subject. (مبتدأ)

Ahead this جَمِيْلَةٌ, its Predicate is Comming which is common. Thats why the Translation of the above Arabic Sentence. is

28-08-01

"This girl is beautifull"

Thats why the translation of

هٰذَا الرَّجُلُ الصَّادِقُ جَمِيْلٌ

is "This True man is handsome"

21:Q Now Please keep in mind this thing that if مشارٌ الیہ (Related above) is Broken Plural (جمع مکسر) of غیر عاقل Non sensible creature Then usually Demonstrative noun is used as Singular femeinine

For example (مونث واحد)

تِلْكَ الْكُتُبُ

(These books)

Same as if Demonstrative Noun is Subject and Predicate is the broken Plural (جمع مکسر) of the Non Sensible Creature (غیر عاقل) then also usually Demonstrative Noun WILL be Singular feminine (واحد مونث)

For example:

هٰذِهٖ كُتُبٌ

(These are books)

EXERCISE - NO 20:

Learn the meaning of following WORDS:

رَخِيْصٌ Cheep

28-08-01

27-02-02

WORDS	Meaning
ثَمِيْنٌ	Costly
لَذِيْذٌ	Tasty
مُفِيْدٌ	Beneficial
دَوَاءٌ	Medicine
بَلَاغٌ	Message
غُرْفَةٌ	Room
ضَيِّقٌ	Narrow
سَرِيْعٌ	Very fast

TRANSLATE IN ENGLISH

① هٰذَا صِرَاطٌ مُّسْتَقِيْمٌ

② هٰذَا الصِّرَاطُ الْمُسْتَقِيْمُ

③ هٰذَا الصِّرَاطُ مُسْتَقِيْمٌ

④ هَاتَانِ الْفَاكِهَتَانِ اللَّذِيذَتَانِ

⑤ هَاتَانِ الْفَاكِهَتَانِ لَذِيذَتَانِ

⑥ هَاتَانِ فَاكِهَتَانِ لَذِيذَتَانِ

⑦ تِلْكَ الْكُتُبُ ثَمِينَةٌ

⑧ تِلْكَ كُتُبٌ ثَمِينَةٌ

⑨ تِلْكَ الْكُتُبُ الثَّمِينَةُ نَافِعَةٌ جِدًّا

⑩ هٰذِهِ الشَّجَرَةُ قَصِيرَةٌ

⑪ تِلْكَ شَجَرَةٌ طَوِيلَةٌ

⑫ ذَالِكَ الدَّوَاءُ الْمُرُّ مُفِيدٌ

⑬ ذٰلِكَ تَخْفِيفٌ مِّنْ رَّبِّكُمْ وَرَحْمَةٌ

⑭ هٰذَا بَلَاغٌ مُّبِينٌ

⑮ هٰذَا بَيَانٌ لِّلنَّاسِ

⑯ هٰؤُلَاءِ النِّسَاءُ صَالِحَاتٌ

TRANSLATE IN ARABIC

1. This medicine is bitter and That medicine is Sweet
2. That very fast motor car is narrow and this car is very fast and spacious
3. These are few costly Pens.
4. Those Pens are Cheap.
5. These costly Pens are beautiful.
6. These both fruits are bitter.
7. Those two fruits are sweet.
8. This boy is hardworking.
9. ~~Thos~~ That beautiful girl is hardworking.
10. This is a beautiful sparrow.
11. That sparraw is ugly.

الحمد لله رب العالمين

الصلاة والسلام عليك يا خير الأنام

سبحان الله والحمد لله ولا إله إلا الله والله أكبر

ولا إله إلا الله محمد رسول الله

صلى الله تعالى عليه وآله وسلم

27-02-

11-08-07

DEMONSTRATIVE COMPOUND -:

PART- III

مرکب اشاری -:

(فن ثالث)

۲۲ We have understand two matters in Last chapters.

(i) -: if after a demonstrative Noun (اسم اشارہ), An اسم مفرد (ALONE) is معرف باللام (Proper with Laam). Then This اسم مفرد is مُشار الیہ (Related Above) of This Demonstrative Noun. And if it is common Noun Then it is [redacted] -: Predicate (خبر) of that Demonstrative Noun.

ii -: If after demonstrative Noun مرکب توصیفی (Qualified compound) is معرف باللام (Proper with No Laam) Then This مرکب توصیفی is مشار الیہ of That اسم اشارہ (Demonstrative Noun) and if This مرکب توصیفی is common نکرہ Then it is Predicate (خبر) of that Demonstrative Noun.

۲۲:۲ -: In this lesson we have to understand that if مرکب اضافی MURRAKKAB-E-AZAAFI (Possessive

Compound) Came after اسم اشارہ
(ISM-E-ISHAARAH) (Demonstrative Noun)
Then How we can identify that
This مرکب انشائی is خبر (Khabar)
(Predicate) or مشارٌ الیہ (Mushaaroon-
ILAIH) (Above mentioned or related
above) کا اسم اشارہ.

Before understan-
ding this matter. Please concentrate
Your mind on those Sentences

EXAMPLE.: Boy'S this book
After Listening This Sentence, We
Know that Speech is not completed
(It is not 100% understandable that
what actually happened.)
Thats why It is a مرکب
(Compound). And There is a word
"THIS" is a Demonstrative Noun
(اسم اشارہ), which is Pointing tow-
ards Book. By this technique
(or (manner) We accept it as
مرکب انشائی (Demonstrative Compound)
And if we say that

"THIS IS BOY'S BOOK"

Then in This Sentence word
"IS" is telling that Now
*1 [Still] Speech is completed

(Speech is only Completed, because word "is" was there.)

Thats why Here اسم اشارہ "THIS" is مبتدا (MUBTADA) (Subject) and مرکب اضافی "Boy's Book" is اس خبر (Khabar) (Predicate).

Please NOTE That, we have not this facility in Arabic

~~for~~ IN Arabic we can not correctly translate without differentiating the difference between "مشار الیہ" and "خبر"

And also we can not understand or Know that, Described Sentence (Passage or Pharase) is

مرکب اشاری or جملہ اسمیہ

Demonstrative (Nominal Sentence) Compound

22:3.: untill we have studied that in ARABIC مشار الیہ is معرف باللام (Proper with Laam)

So By this technique, The translation of "BOY'S This Book" Should be

"هَذَا الْكِتَابُ وَلَدٍ"

OR

هَذَا الْكِتَابُ الْوَلَدِ

But both translations are wrong Its cause is that, كِتَابُ الْوَلَدِ is Possessive compound, in which كِتَابُ is مضاف (MOZAF) (A Noun or Pronoun in Possessive case) on which لام تعریف can not be imposed This is the main cause, if مرکب اضافی is مشار الیہ (Related above) Then اسم اشارہ came after it (مرکب اضافی) So that the correct translation of "BOY'S THIS BOOK"

"كِتَابُ الْوَلَدِ هَذَا"

Now Please Remember this Point that if Demonstrative Noun اسم اشارہ is coming after مرکب اضافی

Then accept it as "مرکب اشاری" (Demonstrative compound) and Translate it as مرکب اشاری (It means use all the rules of مرکب اشاری at the time of translating).

22:4.: Please remember 2nd matter, which is that if Demonstrative Noun (اسم اشارہ) is *1 Demononstrative Compound (مرکب اشاری), The accept اسم اشارہ as Nominal Sentence (جملہ اسمیہ) and translate it (according to the rules of Nominal Noun)

So Translation of

"هٰذَا كِتَابُ الْوَلَدِ"

is "This is boy'S book"

22:5.: Last Point (to understand) in connection with "مرکب اشاری" is that, (Again Concentrate your mind on the Sentence)

"كِتَابُ الْوَلَدِ هٰذَا"

(This book of boy)

*1 (Coming before)

In this sentence It is Clearly Showed that Point (اشارة) is intended towards the مضاف (A Noun or Pronoun in Possessive case) which is "كتاب"

And it is already decided that "لا تعريف" "آل" can not imposed on مضاف, Thats why we were in Problem to deal this matter. And we Place اسم اشارة after "مركب اضافي"

But-: Please Suppose that if we need to intend the Point (اشارة) towards مضاف اليه (MOZAF ILAIH) (Possessed NOUN) which is

اَلْوَلَدُ

For Example we need to say simple Presentation,

"Book of This boy"

Better Presentation of This sentence is

"HIS BOOK"

IN This case you Know that (as

described in Lesson no)

There will be "لام تعريف" means "آل" will be imposed before "مضاف اليه" Thats why Demonstrative Noun will came ~~after~~ before مضاف اليه So That the translation of "Book of this boy"

"كِتَابُ هٰذَا الْوَلَدِ"

22:6.: You remember that in the lesson of مركب اضافي (Paragraph- no 16:2), we studied this rule that There will be no word between مضاف and مضاف اليه. However in the above sentence

كِتَابُ هٰذَا الْوَلَدِ

Demonstrative Noun هٰذَا came between مضاف and مضاف اليه

Please Note this above Situation is an exception of the rule that no word will came between مضاف and مضاف اليه

EXERCISE - NO - 21..

22:7.. Memorise the meanings of following words..

أُسْتَاذٌ	Teacher
تِلْمِيذٌ	Student
ذَكِيٌّ	Intelligent
عَمٌّ	Uncle (Paternal)
عَمَّةٌ	AUnt (Paternal)
خَالٌ	Uncle (Maternal)
خَالَةٌ	Aunt (Maternal)
وَسِخٌ	Dirty
إِمَامٌ	Religiour leader

Words	Meaning
أَمَامَ	IN Front of
↘ came as مضاف	
تِينٌ	Fig
هُدًى	Guidance

TRANSLATE IN
:— ENGLISH —:

1 هَذَا شُبَّاكُ الْغُرْفَةِ

2 هَذَا شُبَّاكُ الْغُرْفَةِ

3 هَذِهِ سَيَّارَةُ مُعَلِّمِي

4. سَيَّارَةُ مُعَلِّمِي هٰذِهِ

5. سُبُّوْرَةُ الْمَدْرَسَةِ تِلْكَ كَبِيْرَةٌ

6. سُبُّوْرَةُ تِلْكَ الْمَدْرَسَةِ صَغِيْرَةٌ

7. أَهٰذَا أُخْتُكَ

8. أَأُخْتُكَ هٰذَا عَالِمٌ ؟

9. هٰذَا الرَّجُلُ خَالِي وَتِلْكَ الْمَرْأَةُ خَالَتِي وَهٰذِهِ عَمَّتِي

10. تِلْمِيْذُ الْمَدْرَسَةِ هٰذَا ذَكِيٌّ وَهُوَ إِمَامُ الْجَمَاعَةِ

تَلِمِيذُ هٰذِهِ الْمَدْرَسَةِ قَائِمٌ (11)
أَمَامَ الْأُسْتَاذِ

ثَمَرُ تِلْكَ الشَّجَرَةِ حُلْوٌ (12)
وَكَذَالِكَ هٰذَا التِّينُ

تِلْكَ الْبُيُوتُ لِذَيْنِكَ (13)
الشَّرْطِيَّيْنِ

أُولٰئِكَ عَلٰى هُدًى مِّنْ (14)
رَّبِّهِمْ وَأُولٰئِكَ هُمُ
الْمُفْلِحُونَ ۝

TRANSLATE IN ARABIC :-

① He is intelligent student

②.. My This Student is hardwor-
king

3-: This boy of teacher is
hardworking

4-: Boy of that teacher is
monitor of class.

5-: This student ~~f~~ (~~[illegible]~~) (girl)
of School is Pious and
same is her teacher

~~6-~~

⑥-: That cycle of teacher
is very fast.

⑦-: O Abdur-rahman, is
that man is your Uncle
(maternal)

⑧ Bicycle of that teacher
is new.

⑨ Intelligent student of
this School is Stood in

front of mosque.

(10) -: This is a Pious man and Those both men are of bad character.

(11) -: is She your aunt (Paternal) ?

(12) -: This is door of room and that is door of Garden.

(13) The fig of this Garden is sweet.

(14) -: This tree of date is very old.

THE END

اسماءِ استفہام *1

:: حرف اوّل ::

ASMAA-E-ISTAFHAAM

INTERROGATIVE NOUNS:

(PART-NO-1)

23: In Paragraph No 11:3 we described that, at the time making a Interrogative Sentence we have to add words

أ AND هَلْ

* in the start of Sentence Now please note that those words are called

حروفِ استفہام HAROOF-E-ISTIFHAAM

حروفِ استفسار HAROOF-E-ISTIFSAAR

The main cause of this name is that Those حروف never made any change in its اِعْرَاب (سکون، ضمہ، کسرہ، فتح) (Form of اعراب). And also Those حروف never made مبتدا (mubtada) (Subject) or *1 استفسار (ISTIFSAAR) Interrogative

فاعل (FAAIL) (Its also meaning is Subject)

EXCEPT Those حروف made change in the meaning of the sentence.

23:2 :- In this lesson we have to understand few new words, Those words change a sentence in to an interrogative sentence. Those words are called

اسماء استفهام

The cause of this name is that those words are used in the sentence as

مبتدا , فاعل , مفعول

MUBTADA FAAIL MAFOOL
SUBJECT SUBJECT OBJECT

The example of those words will be described in the next part of this lesson at the moment Students need to memorise the اسماء استفهام

and their meanings.

WORDS	MEANING
مَا . مَاذَا	What
مَنْ	Who
كَيْفَ	How, In what manner what sort of, on what account
مَتَى	When
أَيّ	Which, what, what Sort of, what manner of
كَمْ	How much *1
أَيْنَ	where
أَنّى	From where – How
أَيَّةُ	which (for feminine)

*1 How many

23:3 Please note that above all اسماءِ استفهام are مبنی (Mabni) (Indeclineable) except

أَيُّ and أَيَّةٌ

23:4 - When اسماءِ استفهام "Interrogative Nouns" are introduced (or we can say used) as "مبتدا" MUBTADA (Subject). Then those Nouns Completed the Sentences when attached with other Noun which is after this interrogative Nouns.

EXAMPLE -:

مَا هٰذَا :-

In the above example مَا is مبتدا (Subject) and هٰذَا is its خبر Khabar (Predicate). Thats why the translation of "مَا هٰذَا" will be "What is This"

What is This ?

Same as مَنْ اَبُوْكَ

"Who is your father ?

أَيْنَ أَخُوكَ

"Where is your brother ?

23:5. Some time اسماء استفهام are used as مضاف الیہ (muzaf ilaih) (Possessed Noun). In those circumstances مرکب اضافی (MURAKAB AZAFI) (Possessive compound) is came into existence. which is very important to keep in mind at the time of Translating (from Arabic to English and vice versa)

EXAMPLE -:

كِتَابُ مَنْ ؟

For above Sentence. its translation

" "

is wrong → correct

~~Has its translation is as under~~

Please note that Here كِتَابُ is مضاف (Noun in Possessive case) and مَنْ is مضاف الیہ (Possessed Noun) Thats why its correct translation will be "

Whose book"

23:6. Please note that the words

أَيٌّ أَيَّةٌ

are normally used مضاف (Noun in Possessive Case) and those words are Joined with the Noun after them and made مركب اضافي (Possessive Compound) which is very important to keep in mind at the time of translating (from Arabic to English and vice versa.).

EXAMPLE:

"Which man" أَيُّ رَجُلٍ

"Which Woman" أَيَّةُ النِّسَاءِ

23:7. There are some more rules for اسماء استفهام, Those rules will be discussed in next lesson. At the moment we have an exercise relating to the rules which are studied in the Present Lesson.

EXERCISE. NO. 22

Learn by heart the meaning of following words

Words	Mean	Word	Mean
حِبْرٌ	Ink	رَصَاصٌ	Lead
قَلَمُ الْحِبْرِ	Fountain Pen.	أَمَامٌ	Chief
أَمَامَ	in front of	ذَهَبَ	He went
جَاءَ	He came	أَلَا	Be bold
اَلْآنَ	Now	يَمِيْنٌ	Right Hand
يَسَارٌ	Left Hand	عَصَا *1	Stick
وَرَاءَ	Behind.		
قَلَمُ الرَّصَاصِ	Pencil		

*1 مونث سماعی

TRANSLATE IN ENGLISH

1- 1 ذلك ما ذا الآن ؟

1- مَا ذَلِكَ ذَلِكَ قَلَمُ الْبَحْرِ

2- مَا هٰذِهِ ؟ هٰذِهِ دَوَاةٌ

3- وَمَا ذَا فِي الدَّوَاةِ ؟

فِي الدَّوَاةِ حِبْرٌ

4 مَنْ هٰذَا ؟ هٰذَا وَلَدٌ

5 مَا اسْمُ الْوَلَدِ ؟ اِسْمُ الْوَلَدِ مَحْمُودٌ

6 كَيْفَ حَالُ مَحْمُودٍ ؟ هُوَ بِخَيْرٍ ؟

7 هٰذَا كِتَابُ مَنْ ؟ هٰذَا كِتَابُ أَحْمَدَ

8 أَيَّةُ مَرْأَةٍ قَائِمَةٌ أَمَامَكَ؟

هٰذِهِ أُخْتِي الصَّغِيرَةُ

9 أَيْنَ أُخْتُكَ الصَّغِيرَةُ؟

هُوَ ذَهَبَ إِلَى الْمَدْرَسَةِ

10 مَتَى ذَهَبَ؟ ذَهَبَ قَبْلَ

سَاعَتَيْنِ

11 مَتَى نَصْرُ اللهِ؟

أَلَا إِنَّ نَصْرَ اللهِ قَرِيبٌ

TRANSLATE IN ARABIC :-

1 What is this ?
That is Mahmood'S car

2 What is this ?
This is bicycle of a boy.

3. Who is that ?
He is my teacher.

4 What is the name of teacher ?
His ~~As~~ name is Abdu-RAHMAN.

5 How is he ?
my teacher is quietwell.

6 Who'S daughter is she ?
She is daughter of teacher

7 Which man is sat behind you ?
He is teacher of my School

8 Where is your eldest son ?
He is ~~at~~ home.

9 When he came from market ?
He came just now.

10 "O Moses what is in your Right hand." This is my stick.

11 How are you (People, Plural, Public) Thank God. we are quiet well.

اسماء استفہام
جز ثانی

ASMAA - E - ISTAFHAAM

INTERROGATIVE NOUNS -:

PART- NO. 2 -:

24: if we impose حروف جارہ (HAROOF-E-JARAH) (PREPOSITIONAL Letters) in the starting Part اسماء استفہام (INTERROGATIVE NOUNS). Then the meaning of اسماء استفہام will change according to these حروف جارہ (PREPOSITIONAL LETTERS)

Please learn all those by heart. Read those words from Right to Left Then it will be very easy ~~and~~ to understand and learn by heart

Word	Mean	Word	Mean
مِمَّا (مِنْ مَا)	[From which Thing]	لِمَا - لِمَاذَا	Why
~~عمن~~ عَمَّا (عَنْ مَا)	[Relating to which thing]	فِيمَا (فِيْ مَا)	[in which Thing]

WORD	Mean	Word	Mean
مِمَّنْ / مِنْ مَنْ	with which Person	لِمَنْ	who belongs
مِنْ اَيْنَ	from where	اِلٰى اَيْنَ	untill where
*1 بِكَمْ	How many	*2 اِلٰى مَتٰى	Untill when

24:2.: Please note a Point before understanding the rules of This lesson, which is that, When حروف جار are imposed in the starting part of word ما, Then ما is Some times written without الف and also Pronounced without الف

EXAMPLE.:

FROM	TO
لِمَا	لِمَ
فِيمَا	فِيمَ
عَمَّا	عَمَّ

*1 in Sence of asking Price of Something. (Goods)

*2 in Sence of Time, Question

24:3 . When the letter "لِ" (Laam) (which is a prepositional letter, حرف جار (HARAF-E- JAAR)) is imposed in the starting part of "اسماء استفہام", Then we introduced this word in the start of sentence.

In this case this word will complete the sentence by joining the noun which is after this word "لِمَنْ" (So the sentence will be automatically completed) So the translation of

لِمَنِ الْكِتَابُ

is "Who's book"

Now we have an exercise, And after this exercise, There will be anothe rule about "اسماء استفہام", which will be discussed.

*. We can also say "Whose book is this"

EXERCISE NO 23 :-

Learn by heart the meaning of following words.

WORDS	MEANING
سَاعَةٌ	Watch, wrist watch
عُصْفُورٌ	Sparrow
أَرْنَبٌ	Rabbit
حَدِيقَةُ الْحَيَوَانَاتِ	Zoo
لَوَّابٌ	
سَمِينٌ	fat
رَاكِبٌ	Rider
نَاقَةٌ	Camel (female)

:- TRANSLATE IN ENGLISH

1 لِمَنْ هٰذَا الْكِتَابُ ؟ 1

هٰذَا الْكِتَابُ لِوَلَدٍ

② لِمَنْ ذَالِكَ الْعُصْفُوْرُ ؟

ذَالِكَ الْعُصْفُوْرُ لِحَدِيْقَةِ

الْحَيَوَانَاتِ

③ إِلَى أَيْنَ ذَهَبَ الْوَلَدُ

④ بِكَمْ هٰذِهِ الْبَقَرَةُ السَّمِيْنَةُ

⑤ لِمَ أَنْتَ جَالِسٌ فِي الْبَيْتِ ؟

⑥ فِيْمَ مَشْغُوْلٌ إِمَامُ الْمَسْجِدِ بَعْدَ

الصَّلٰوةِ

7 قَالَ أَنَّىٰ لَكِ هَٰذَا

قَالَتْ هُوَ مِنْ عِندِ اللَّهِ

8 لِمَنِ الْمُلْكُ الْيَوْمَ

لِلَّهِ الْوَاحِدِ

الْقَهَّارِ

[Last two sentences are from Holy Quran]

~~B3t~~ 222

TRANSLATE IN ARABIC.:

1 Whose watch is this ?
This is watch of a girl

2. Whose rabbit is this,
This is rabbit of watchman of Garden.

3 What is Price of this sweet date.

4 Where has your brother come from.

5 Which women is standing near your house house door and why.

6 Who'S Camel (female) is this, and who is about to ride this Camel, and untill where.

7 How much is for this sweet date

اسماءِ استفہام :-
(INTERROGATIVE NOUNS)

جزء ثالث

ASMAA-E-ISTAFHAAM.
(PART- NO-III)

۲۵: There are two uses of word "کَمْ" (KUM), 1st is that it is used as "اسماءِ استفہام" at this time its meaning is "How much" or "How many". Second use of کَمْ is that This word is used as "خبر" KHABAR (PREDICATE) which is called "کَمْ خَبَرِیَّہ"

At this time the meaning of کَمْ "Too Much" or "Too many"

۲۵: ۲-: When کَمْ is used as a interrogative word (or we can say that used in interrogative sense) Then the Noun (اسم) which is coming after کَمْ is منصوب, نکرہ and واحد
(OBJECTIVE CASE, COMMON, SINGULAR)

EXAMPLE.:

كَمْ دِرْهَمًا عِنْدَكُمْ ؟

How many

كَمْ سَنَةً عُمْرُكَ ؟

So if in any Sentense. if There is Noun which is in objective case and singular (منصوب، واحد). Then We have to understand that This is "كَمْ اِسْتِفْهَامِيَّة"

("INTERROGATIVE كَمْ")

٢٥: ٣ـ: The method of using of "كَمْ خَبَرِيَّة" will be described in next Part of ARABIC GRAMMER, Because There will be use of VERB (فعل) at the time of use of كَمْ خَبَرِيَّة in the Sentenses.:

:- EXERCISE-NO-24 -:

LEARN THE MEANINGS OF FOLLOWING WORDS

WORDS	MEANING
*. رُوپَيَة	Rupee
مَرِيض	Patient
تِلْمِيذ	Student
تَلَامِذَة (Plural)	
حَارِث	Farmer

*. Currency of Pakistan and India

TRANSLATE IN ENGLISH.:

① كَمْ وَلَدًا لَكَ يَا خَالِدُ ؟

لِي وَلَدَانِ وَبِنْتٌ وَاحِدَةٌ

② كَمْ تِلْمِيذًا حَاضِرٌ فِي الْمَدْرَسَةِ ؟

كَمْ تِلْمِيذًا غَيْرُ حَاضِرٍ فِي الْمَدْرَسَةِ ؟

لِمَاذَا ؟ كَمْ تِلْمِيذًا سَقِيمٌ

③ كَمْ شَاةً عِنْدَكَ يَا أُسْتَاذِي ؟

عِنْدِي شَاةٌ مَعْدُودَةٌ

TRANSLATE IN ARABIC —:

① "O" Hamid" How many Children do you have. ?

Siv! I have two daughters and one son.

② How many teachers are Present in the School ?

How many teachers are absent today and why. ?

③ Who is he? He is a farmer

④ How many cow's has he got?

He has very few cow.s.

:- THE END -:

الحمد لله رب العالمين. الصلوة والسلام
على رحمة للعالمين. صلى الله تعالى
عليه وآله وسلم تسليما كثيرا كثيرا"

AT LAST 1ST PART OF A 1ST ARABIC (BOOK) IS COMPLETED. I SHALL TRY MY BEST THAT 2nd AND 3rd BOOK WILL COMPLETE SOON INSHAALAH.:

24-12-2007

24-12-2007

18-10-2008

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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25-12-2007

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

:- مادہ و وزن -:

:- ROOT AND MEASURE -:

26:-: Untill Now, we have studied 10 Lessons, which were with their further sub classifications, and were altogether ~~25~~ consisted on 25 Lessons We have discussed Nouns and compounds consisted on Noun, and as well as Nominal Sentense (جملہ اسمیہ)

Now we shall to stant the use of VERB (فعل) in Arabic. Its mean we shall turn our attention towards "علم الصرف" (ILUM-US-SURF)

(ETYMOLOGY)

But it is very important to introduce two New terms (MADAH) مادہ AND وزن (WAZAN)

(ROOT) (MEASURE)

before discussion of "فعل" (VERB)
Because in the Detail explainations
of علم الصرف (ETYMOLOGY), Those two
term will rpeat again and again.
NOTE-: An Important thing is
that if You understand the
System of مادہ AND وزن
Then it ~~is~~ will very easy for You
to Remember and understand
the uses of VERBS افعال

26:2 -: It is most Suitable to
Concentrate Your mind on the
following collections of words
(کلمات) before the detail dis-
cussions of مادہ AND وزن
Following words are from Arabic
Language. But There are many words
are also used in URDU (as well as Persian)
(And if You are familiar with URDU
or Persian) (Then), *It is not Very
difficult to understand the
meaning of those words (کلمات)

(1) عَالِمٌ , مَعْلُوْمٌ , عِلْمٌ

مُعَلِّمٌ , عَلَّامَةٌ , تَعْلِيْمٌ

عَلَامَاتٌ مُعَلِّمَاتٌ

عُلَمَاءُ عُلُوْمٌ إِعْلَامٌ

2 → قَابِلٌ قَبُوْلٌ قِبْلَةٌ

إِقْبَالٌ إِسْتِقْبَالٌ مَقْبُوْلٌ

تَقَابُلٌ مُقَابَلَةٌ مُسْتَقْبَلٌ

3. مَضْرُوْبٌ ضَارِبٌ ضَرْبٌ

اِضْطِرَابٌ مِضْرَابٌ مُضَارَبَةٌ

4 → مَكْتُوْبٌ كَاتِبٌ كِتَابٌ

مَكَاتِبُ مَكْتَبٌ كِتَابَةٌ

مَعَاتِيْ , كَتَبَةٌ , مَكْتَبَةٌ

مُعَاتَبَةٌ

5. مَقْدُوْرٌ , تَقْدِيْرٌ , قَادِرٌ

مِقْدَارٌ قَدِيْرٌ قُدْرَةٌ

مُقَدَّرٌ قَدْرٌ , مُقْتَدِرٌ

Please concentrate your mind on the words of five groups above, and tell Which ~~words~~ letters are same in a ~~group~~, the words of a group, whose are also found in the all words of this group, Its means common letters in the words of same group. if you have ability to find the common letters of one group words with just one observation, Its means you are quiet intelligent Willola..

26:3. Second possible method is that write all letters of every words

of a group separately for example

GROUP-5	GROUP-4	GROUP-3	GROUP-2	GROUP-1
قادر	کتاب	ض رب	قبال	ع ل م
تقدیر	کتاب	ض ارب	قبذل	م ع ل و م
م ق دار	م کتوب	م ض روب	قابل	ع ا ل م
م ق دور	م کتب	م ض ارب ة	م ق باول	ت ع ل ی م
ق درة	م کتب ة	م ض راب	ا س ت ق ب ال	ع ل ل م ا ة
ق دی ر	کتاب ة	ا ض ط راب	م قابل ة	م ع ل ل م
م ق ت در	کتب ة		اق بال	ا ع ل ا م
			ت قابل	ع ل و م

Now you have to cross (x) all letters of the words in every column which are not common in all words. However those letters

are in few words but not in the remaining words.

Then you have the only letters of those, all words ~~are~~ which are common in all words.

In any case, you have to find common letters, at Last you will be on the result that,

1.. The common letters of group No 1 are

ع ل م

2.. The common letters of group No. 2

ق ب ل

3.. The common letters of group No. 3

ض ر ب

4 The common letters of group No 4 are

ک ت ب

5. The common letters of group No 5 are

ق د ر

So basically the words of every group are made by those three letters which are common in those words.

Please note that those common letters are called ماده - ROOT of those words.

Its means that root of all words of groups No. 1 is علم

and root of all words of group No 2 is قبل and so on... from above discussion, This matter is cleared that in Arabic, normally all کلمات (Part of speach), which are Noun or Verbs (اسماء و افعال)

There (اسماء، افعال، كلمات) base is a
ROOT OF 3 LETTERS

26: 4.: Let we think about the following roots.

1 عرب، ربع، برع، رعب، عبر، لعبر

2 حرب، زنع، برح، رحب، حبر، بحر

Those all roots have the ability for the existence of base of different words of Arabic Language. However it is possible that you can underst and the meaning of few كلمات. you have noted that all roots of first group are came in to existence by only changing the order of 3 letters ع ر ب, And in the same manner *: all roots of Second group are came into existence by changing the order of 3 letters ح ر ب

26:5.: You have already studied in the Paragraph No 2:3 (chapter-No:2) that There is a strange quality of (*: basicly) changing of اعراب

(vowels فتحہ ضمہ کسرہ) of Nouns of Arabic language. In the same manner Now you have to observe another strange quality of Arabic and which is that,

If you get 3 letters from 28 Alphabets of Arabic, with any order Those 3 letters are used as root for many words. It means from those 3 letters many nouns and Verbs can be formed. This technique or formula is not a 100% rule. There are many collections of 3 letters, which are not used for a single word of Arabic Language for Example

ح د ل - د ت ث

ش ک ت - ع د ح

However It happerid mostly, (that words are formed with 3 letters) It means that any 3 letters of Arabic are used for root of many meaningful words.

For example, if you try to make many collections of 3 letters with different order of different letters of Arabic language

Then there are more than 70 to 80 collections of letters out of 100 collections of letters. Which have ability for forming the root of different meaningful words.

26:6 This root concept is too much important in the education of Arabic specially in Etymology (علم الصرف) (ILM-US-SURF). The topic and aim of this science (Etymology) is only that How to create different words (Nouns and Verbs) from the root. The different words which are created by a root, in those words, many words are created by definite rules. Its means The technique for formation of a special meaningfull word from the basic meaning of a root is Same for formation of Same type of word for all roots

For Example from

طَلَبَ ← مَطْلُوب

The Person who is wanted He wanted

ط ل ب is root.

م ط ل و ب

*1 Basic meaning is to want

It's means the main root was
طلب Then the technique which
was adopted is that add a م
before the word the add a
و before last letter ب
So new word will be read as

مَطْلُوْب means the Person
who is wanted

So we can adopt same technique
or for formula for all roots and
we can get same result and
same meaning of the basic root
but in the sence of object مفعول

قَتَلَ ← مَقْتُوْل *1

The Person who was Killed He Killed

م ق ت و ل

غَفَرَ ← مَغْفُوْر

The Person who was forgiven

م غ ف و ر He forgave

سَجَدَ ← مَسْجُوْد

م س ج و د

*1 Basic meaning
is to KILL

31-12-08

For this Purpose, we need to impose not only few vowels (فتح، ضمہ، کسرہ، سکون) on the letters of Root (مادہ)
(Please note that the letter of roots are called basic or orignal letters (حروف اصلی) but also many letters are added. (as we have already explained in above example)
Another way is to carefully check the words given in Paragraph 26:2, and it is very easy to understand because The roots of all those words are already informed.

EXAMPLE —: To describe the method of formation of word تَعْلِيْمٌ

~~Root~~
From Root ع ل م

1. First of all impose تَ then after it, first letter write impose سکون (ْ) on first letter ع, New form تَعْ is formed, Then write 2nd letter ل with کسرہ, and add a ی with سکون, untill new formation is تَعْلِيْ and at last attach the Last letter of Root, which is م

and impose a "تنوين رفع" on the ـم (This Tanveen can be changed at the time of use of word) So a New word

تَعْلِيْمٌ (Education)

is formed.

Same as

From	س ل م	To	تسليم Acceptance
"	ق ر ب	To	تقريب Meeting
"	ك م ل	To	تكميل Completion
"	ك ب ر	To	تكبير Praises of God
"	ب د ل	To	تبديل Change
"	ع م ل	To	تعميل Action
"	ق د ر	To	تقدير Luck
"	ف ص ل	To	تفصيل Detail
"	ب ل غ	To	تبليغ Preaching

26:7 You have guessed that, the method of teaching of, formation of word from a root is too much difficult, long and complicated, (as we have explained in Paragraph no-26:6.

The Scholars, who made the Rules of Arabic Grammer, introduced a method to ease this difficulty, which is as follows.

They defined (fixed) the name ف ع ل of 3 letters of (1, 2, 3) of root [for example in the case of تعلم root word ف ع ل or علم, so letter No 1 is ع letter No 2 is ل and letter No 3 is م]

The method was that instead of saying letters of root, and with imposing No 1, No. 2, No. 3 or saying First, middle and Last. They (Sholars of Arabic Grammer) say

Letter No 1 or first → "ف"
Letter No 2 or middle → "ع"
Letter No 3 or Last → "ل"

EXAMPLE:- in word قلم فائے کلمہ (FAA-E-KALIMA) means the

letter in Place of "ف" is "ق"

and عين كلمه is "د"

and لام كلمه is "ر"

قدر

↓

ق + د + ر

↓ ↓ ↓

ف + ع + ل

Please Note that this fundamental rule helps through all futur-lessons of "علم الصرف" ETYMOLOGY

So whenever we need to format a word from a decided root. Then first of all from ف ع ل a word is formated as a Sample, Then according to This Sample, from any relevant root, a new word can be formed.

Method is described as follows

instead of "ف" of sample → First letter of root
" " "ع" " " → Second " " "
" " "ل" " " → Third " " "

and ~~remaing~~ remaining vowels (حرکات) (فتح، کسرہ، ضمہ، سکون) and extra letters are imposed according to **Sample**

for example according to the sample of فاعِلٌ and مفعولٌ words formed from different roots, are given as under

ROOT	SAMPLES	
مادہ	فاعِلٌ	مَفْعُوْلٌ
عِلْم	عالِمٌ	مَعْلُوْمٌ
قبال	قابِلٌ	مَقْبُوْلٌ
ض ر ب	ضارِبٌ	مَضْرُوْبٌ
ک ت ب	کاتِبٌ	مَکْتُوْبٌ
ق د ر	قادِرٌ	مَقْدُوْرٌ

I hope Now student,s understand that how New words are formed according to (Structure) of Sample from the Root, And Now you also understand that word "تَعْلِيْم" was formed according to the structure of Sample "تَفْعِيْل" from the Root "ع ل م"

28

26:8 And Now Please understand and memorise This matter that the word formed from فَعَلَ as sample is called in the Language of Arabic Grammer is وَزْن (MEASURE) (Wazan)

You have noticed two Measures in Page No 250, Means,

فَاعِلٌ is a measure "وزن"

مَفْعُوْلٌ is also a measure

At this stage you have to study only that, how words are formed according to different اوزان Pluval of وزن (measure) from any ماده Root.

The Recognisation of Root and measure is related with the use of ARABIC DICTIONARY

قاموس العربی

This matter will discuss Later

*, ALSO

EXERCISE NO. 25 "A"

تمرین ۲۵ "الف"

There are few roots (مادہ) and are given alongwith few measures (اوزان), in following paragraph

You have to format words according to those all measures (اوزان) in this group from all roots (مادہ)

Please note that There are 3 groups are given as under

GROUP NO. 1

ROOTS	MEASURES
مادہ	(اوزان)
ر ف ع	فَعَلَ
ج ر ح	يَفْعَلُ
ذ ھ ب	فَعَلْتُمْ
ج ح ذ	يَفْعَلُوْنَ
أَفْعَلُ	أَفْعَلُ
ق ط ع	

14-2-09

GROUP. NO. 2

ROOTS	MEASURES
ش ر ب	فَعِلَ
ح م د	فَعِلَتْ
ل ب ث	تَفْعَلُ
ف ه م	تَفْعَلِيْنَ
ض ر ب	أَفْعَلُ

GROUP-NO. 3

ROOTS	MEASURES
ق ر ب	فَعُلَ
ذ ه ب	فَعُلْنَ

ROOTS	MEASURES
~~ن ق ل~~	~~ل~~
ث ق ل	تَفَعُّلْنَ
ح س ن	تَفَعُّلَانِ
ع ظ م	أَفْعَلَ

EXERS

EXERCISE.NO.25B

تمرين ٢٥.ب

4-05-09 In Paragraph 26:2 there are five groups of words are given, the root of every group is explained to you in Paragraph No. 26:3. Now on the base of this knowledge you have to write the MEASURE (وزن) of every word, for example.

04-05-2009

A word "مَكَاتِيْبُ" is given in Group No 4. And you have already told that The root (مادہ) of all words of this group is "ک ت ب", Now you have to do* the following method

No. 1 : in the word "مَكَاتِيْبُ" Change first Letter of "Root" (مادہ) (which is ک ت ب) "ک" with "ف"

NO. 2 : Change 2nd letter of root "ت" with "ع"

NO: 3 : And Change last letter of root "ب" with "ل"

And remaining all Letters, Keep Stick them their own Places, and do not Change any Vowels (سکون، فتح، کسرہ، ضمہ)
By using this method you can find the measure "وزن" of word

مَ كَ ا تِ يْ بُ = مَكَاتِيْبُ

[Change with ل] [Change with ع] [Change with ف]

مَ فَ ا عِ يْ لُ = مَفَاعِيْلُ

* Adopt

فعل ماضی معروف

:— PAST INDEFINITE TENSE

تعریف، وزن و تصریف (گردان)

DEFINITION, MEASURE AND PARADIGM

27: In Previous lesson, you have not only understood the meaning of مادہ (ROOT) and وزن (MEASURE) but as well as you are able to guess that the different words (including Nouns and Verbs), which are formed from different ROOTS must have special (Specific) MEASURES (اوزان)

In Arabic There are too much quantity*1 of such types of MEASURES But fortunately the measures which are mostly used, are comparatively Less, (IN numbers) and it is not difficult to memorise those measures,
And our aim is to inform you slowly and steadily those measures (اوزان), which are mostly used in Arabic (Specially Quranic Arabic)

NOTE.: Please note that Quranic Arabic is bit different from simple spoken Slang Arabic, in different Areas of Arabic world. There are different Shades, and accents...

*1 [IN Numbers]

AIM OF THOSE ARABIC NOTES

The aim of those Arabic Notes are only and only that a British Born Muslim Child can understand the PURE QURANIC ARABIC, SO HE/SHE CAN EASILY UNDERSTAND HOLY QURAN AND COLLECTION OF HADEES MUBARKS FROM ARABIC TEXT. There will be no Third Party between You and Holy Quran. Third Party mean the Translator. It is my Personel experience that every translator translate Holy Quran according to his Sectarian background. And a normal reader miss the actual meaning of word of ALLAH سبحانه وتعالى.

The level of student for those Arabic notes, is an intellegent or most Hardworking student of A. Levels or may be a Good Student of G.C.S.E. I have visited many times Book stores, and there are dozens of Books for Arabic, but from those it is hard to develop a quick ability for understanding of Holy Quran, Before those Arabic Notes, مفتاح العربية (GATEWAY TO ARABIC) BY DR IMRAN HAMZA ALAWIYE, SERIES ALL 8 books are a very Good start, After مفتاح العربية Then Those Arabic Notes are most easy to understand

* Age 7 year is reasonable, to start 1st Book of مفتاح العربية, Then gradually improve..

خيركم من تعلم القرآن وعلمه ...

27-08-09

٢٤:٢:

You have observed in Previous lesson that at the time of making words from any root, we have to add more (extra) letters in the letters of مادہ (root) and need to impose vowels (حرکات)
For example ROOT "ق ب ل". To make (format) word "قابل" except imposing vowels, a Letter "ا" is added.
But from the same Root, when we need to make word "مُشتَقبل" except imposing vowels, we have to add "م.س.ت" (3 more letters). So due to this situation a student is confused that which are the Letters of Root of a Noun or Verb (in This "Noun" or "Verb" for example a word وَمَاتِيثْ in This Noun There are 5 Letters but which letters are ROOT (مادہ) of This Noun in this word, و.ا.م Those are extra Letters and ROOT is (ک ت ب) we need to develop this ability in the Students)

For the solution of this Confusion Please note that, A WORD MADE BY any ROOT

1. In which there is not a single extra word letter existed from the Root's Letter (It mean if the root has 3 letters then

This word has also 3 letters not 4 letters)
2-: This word can be made from all roots with same rule. (قاعدہ)
3-: That word is also meaningfull (بامعنی) and more meaningfull ~~Sen~~ words can be made from it with a Specified (Single) rule.
This word is only 1st صیغہ (Seeghah) of Past Tense (فعل ماضی)
(It is very important to explain this word "صیغہ" for students because, it will be most familiar with students of Arabic and Holy Quran throughout their Life. It is an Arabic word, its meaning is special form of a word, Like a Patteren in the foundry shop, its means from a single pattern or a mold, many Shapes of Pants can be develop, or we can say that the Practice the art of Goldsmith, from a Single Pattern or mold they can make 100 of different designs of Jewllery, other meaning of صیغہ is, forming, shaping, molding fashioning, creating. So صیغہ is a basic decided form, it is not an uncertain term, (composing, formulating and drafting, designing Sence is also existed in the word of صیغہ)

29-08-09

There will be more discussion about the 1st فعل ماضی of Past Tense in this Lesson (Last Part of This Lesson)

٢٤ : ٣ ـ : Now we have started the 1st Step of discussion of Verb Now we shall learn to format (make) the Verb from different roots and shall study the measures (اوزان) of different Verbs. But It looks most important that, to describe, few basic matters about the use of VERB in Arabic.

٢٤ : ٤ ـ : We have already informed to you in the Paragraph No 1 : 8 of the 1st Part of book that a word is also a Noun (اسم) in which the Sence of doing a task or work is existed in its meaning, But there will not any tense from three tenses Like Present Past. Future (ماضی حال مستقبل) Those Nouns are called مصدر (infinitive), which are actually Nouns. With this reference, please note this matter again that the, sense of Time and Tense is also existed in the Verbs of Arabic language Like every language. Only the Sense of doing a task (work) is not

enough.
For Example the meaning of عَلِمَ is "To Know" and the meaning of ضَرَبَ is "To beat" But only for This (The Sense of doing a Task) we can not say that عَلِمَ and ضَرَبَ are Verbs. However Those words are still Nouns. But when we say عَلِمَ its mean "HE KNEW" or when we say "يَضْرِبُ" which mean "He beats"

Now Those words عَلِمَ and يَضْرِبُ are called verbs, because in 1st word The idea of Past tense is existed and in Second word there is idea of Present Tense is existed

٢٧: ① -: The division of Verb according to Tense is 3 Dimensional (3 Types) in Arabic Same as the other Languages of world. i.e ① فعل ماضي Past tense in which the Sence of the Time which is already Passed

2: فعل حال.. Present tense, in which the Sence of ~~Time~~ existing Time is found, or existed

3 فعل مستقبل.: in which There is Sence *1 ~~of~~ in next time is existed

*1 of doing a task or Happening an action]

Same division of Verb according to Tense is used in Persian فارسی and URDU اردو Languages And in English those are called PAST, PRESENT and FUTURE Tense.

The formation of different words who have the (meaning of) different tenses of Verbs which are called "صیغہ" is a most impartant part of learning a new language. However this is a most handworking task for students. So Now we have to discuss the different صیغہ (MOLDS) of PAST TENSE فعل ماضی Present Tense فعل حال and future Tense فعل مستقبل will be discussed in (next) further Lessons انشاء اللہ تعالیٰ

۲۷:۶ You have already studied in Paragraph No 13:2 of 1st Part of this book, in Arabic, at the time of using Pronouns (ضمائر). We need to carefully consider not only the difference of 1st, 2nd and 3rd Person (غائب، مخاطب، متکلم) but also consider the difference of Gender (جنس) and Number (عدد) Then for Number there are separate Pronouns (ضمائر) for Singular, dual and Plural (واحد، تثنیہ، جمع), So there are 14

Pronouns in Arabic. In the Same way the No of different SEEGHA'S (صیغہ) of Verb in Arabic are 14. The main cause for This (14 No of صیغہ) is that in the all languages of world The No of صیغہ are according to the No of Pronouns (ضمائر) used in this Language. In any Language the formation of صیغہ of Verb from Pronouns (ضمائر) is called Conjuction or Persons of verb. In URDU and Persian فارسی it is called گردان (Gardaan) of verb and in Arabic it is called تصریف (Tasreef) of Verb (فعل).

27:7-: The Pronouns are also described in a decided form every time, when Persons of verb (صیغہ فعل) are written, at the time of conjuction of verb (تصریف فعل) is being described in many languages of world.

JUST TO INTRODUCE URDU WORDS TO STUDENTS:-

for Example in URDU Language normally the conjuction (گردان) of Past is as follows

10-09-09

وہ گیا، وہ گئے۔ تو گیا۔ تم گئے۔ میں گیا۔ ہم گئے

We went (P) I went (S). You went (P). You went (S). They went. He went

Masculine مذکر

وہ گئی۔ وہ گئیں۔ تو گئی۔ تم گئیں۔ میں گئی۔ ہم گئیں

We went. I went. You went. You went (S). They went. She went

Feminine مونث

How ever few conjuction of verb is such type that masculine and feminine are same

for example..

اس نے مارا۔ انہوں نے مارا۔ تو نے مارا۔

He beat. They beat. You beat

ہم نے مارا۔ میں نے مارا۔ تم نے مارا

We beat. I beat. You beat

In English the conjuction of Past is as under

I went, we went, You went, He went
They Went

Have you noted that, URDU conjuction started from Third Person Pronoun and ended on 1st Person Pronoun صیغہ متکلم, However in English order of Persons are opposite, it started from 1st Person صیغہ متکلم and ended on 3rd Person (صیغہ غائب) (It is Practice in English)

S → singhar - واحد

P → Plural - جمع.

08-12-2009

27:8 Pronouns are not used every time with every SEEGHA (صیغہ) of Conjuction (تصریف) in many Languages of world.

However Seegha's (صیغہ) are made (formatted) in such a style that the Pronouns of subject in every Seegha can be understood from the formation of that Seegha's. The conjuction (تصریف) of VERB (فعل) is formatted in this manner exactly in Arabic and Persian. So in Arabic, the conjuction (تصریف) of ~~Arabic~~ Verbs is also formatted in 14 SEEGHA'S (صیغہ) according to the in use (مستعمل) quantity (14) of Pronouns in Arabic.

Normally this quantity (14) looks too much. But when you compare its regularity and similarity with the irregular conjuction of verbs of URDU and complicated forms of Tenses and execessive numbers of verbs of English, Then you found it (Arabic conjuction تصریف) comparatively more easy.

27:9 : According to different Pronouns of subject, The conjuction of Past tense in Arabic will be formatted as under P.T.O

PAST INDEFINITE TENSE

فعل ماضی معروف

27:9. IN Arabic the conjuction (تعریف) of Past Tense according to different Pronouns of Subject will be as under

PLURAL جمع	DUAL تثنیہ	SINGULAR واحد		
فَعَلُوا	فَعَلَا	فَعَلَ	Masculine مذکر	THIRD PERSON غائب
They (many men) did	They (Two men) did	He did		
فَعَلْنَ	فَعَلَتَا	فَعَلَتْ	Feminine مونث	
They (many women) did	They (Two women) did	She did		
فَعَلْتُمْ	فَعَلْتُمَا	فَعَلْتَ	Masculine مذکر	SECOND PERSON خاطب
You (many men) did	You (Two men) did	You (one man did)		
فَعَلْتُنَّ	فَعَلْتُمَا	فَعَلْتِ	Feminine مونث	
You (many women) did	You (Two women) did	You (one women) did)		
فَعَلْنَا	فَعَلْنَا	فَعَلْتُ	Masculine مذکر	FIRST PERSON متکلم
We (many men) did	We (Two men) did	I (one man) did)		
فَعَلْنَا	فَعَلْنَا	فَعَلْتُ	Feminine مونث	
We (many women) did	We (Two women) did	I (one women) did		

27-12-09

27:10.: To memorise and to stick (This Conjuction تصريف) in your mind. It is very important to rpeate this conjuction many times with your tongue. But the change in every SEEGHA (صيغة) can be stick in your mind by following Table. In this Lable the letters (ل, ع, ف) are Presented with 3 small Lines.

~~You can easily~~ From this table You can easily understand the vowels (ضمه، كسره، فتحه) of three letters and addition with every SEEGHA (صيغة) with them (3 letters ل ع ف).

Plural جمع	Dual تثنيه	Singular واحد	
ا ـوْ ـِ ـِ	ا ـِ ـِ ـِ	ـِ ـِ ـِ مذكر	3Rd Person غائب
نَ ـِ ـِ ـِ	تا ـِ ـِ ـِ	ـْ ـِ ـِ ـِ مونث	
تُمْ ـْ ـِ ـِ	تُمَا ـْ ـِ ـِ	تَ ـْ ـِ ـِ مذكر	2nd Person مخاطب
تُنَّ ـْ ـِ ـِ	تُمَا ـْ ـِ ـِ	تِ ـْ ـِ ـِ مونث	
نَا ـْ ـِ ـِ	نَا ـْ ـِ ـِ	تُ ـْ ـِ ـِ مذكر	1st Person متكلم
نَا ـْ ـِ ـِ	نَا ـْ ـِ ـِ	تُ ـْ ـِ ـِ مونث	

05-01-10

٢٧:١١ - We have described in the Paragraph no ٢٧:٢ of this Lesson, that roots of a word is recognised by the First SEEGHA صیغہ of Past indefinite Tense (فعل ماضی معروف). Now if you carefully check the Table (in Paragraph no ٢٧:١٠), you will guess that in this table only first SEEGHA Third Person Singular (واحد مذکر غائب) is only word in which there is not addition of any letter with letters (کلمات فاعلی) of فاعلی.

Thats why the recognisation of the roots of word are possible by the First SEEGHA of Past (indefinite) Tense (فعل ماضی معروف)(*1)

For Example طَلَبَ He (one man) wanted. The root of this word طلب is طَ لَ بَ

فَتَحَ He (one man) opened. The root of this word فتح is فَ تَ حَ etc.

٢٧:١٢ - Please understand a Second matter that there are 3 measures (اوزان) of Past Tense (فعل ماضی) فَعَلَ ، فَعِلَ ، فَعُلَ

(*1) or we can say that roots of words are recognised by the First SEEGHA of Past indefinite Tense (فعل ماضی معروف)

09-01-10

The conjuction (تصريف) of "فَعَلَ" is only given in the tabel (Page NO 269) But, Its not mean that you have to memorise 3 conJuctions (تصريف). You have to memorise only one conjuction (تصريف). because the method of formation of conjuction is same, but only you have to cautious (Pay more and more attention) that which VERB (فعل) came on the measure of "فَعَلَ", you have to impose and Read (KASRAH) (ZER) under the عين Letter (فاء عين) in all Persons (SEEGHA'S). For example, forom فَعَلَ، فَعَلَا، فَعَلُوا ..... untill the Last Person (صيغه) Same as (فَعَلَ) in the measure of فَعَلَ, we have to impose فتح (Pesh) on عين Letter (فاء عين) in every Place

FOR EXAMPLE →

So in all Places, in this Conjuction in فتح (PESH) is on the Letter of عين → فَعَلَ

فَعَلُوا	فَعَلَا	فَعَلَ
فَعَلْنَ	فَعَلَتَا	فَعَلَتْ
فَعَلْتُمْ	فَعَلْتُمَا	فَعَلْتَ
فَعَلْتُنَّ	فَعَلْتُمَا	فَعَلْتِ
فَعَلْنَا	فَعَلْنَا	فَعَلْتُ
فَعَلْنَا	فَعَلْنَا	فَعَلْتُ

09-01-10

۲۷:۱۳ By the way (مُتَفَرِّعٌ أَوْ ضِمْنِيٌّ)
Please understand another matter that, mostly root of VERBS (افعال) in Arabic are consisted on 3 Letters Which are called "ثلاثی" (TRILITERAL).
There are many other VERBS (افعال), whose actual root is consisted on 4 Letters. Those VERBS are called رُبَاعِیْ (QUADRILITERAL)
Nearly 90% VERBS of ARABIC are consisted on 3 Letter roots (which are called (ثلاثی). Thats why at the moment, we shall limit ourselves to TRILITERAL ثلاثی

: — :

:_ EXERCISE-NO-26 _:

تمرین رقم ۔ ۲۶

Write the conjuction of VERBS (افعال) of Past (Given as under) Also write the meaning of SEEGHA, (PERSON). Please pay more attention for the vowel of عین (فاء عین), at the time of writing conjuction

(i) دَخَلَ : He entered

(ii) فَرِحَ : He Pleased

(iii) غَلَبَ : He Conquered

(iv) ضَحِكَ : He Laughed

(v) قَرُبَ : He was Approached

(vi) بَعُدَ : He was removed (*1)

(*1) in distance meaning

10-01-10

20-01-2010 مباحث فعل ماضی معروف

USE OF SUBJECT WITH PAST TENSE

استعمالِ ماضی مع فعل ماضی

28: At this stage, it is very important, that we have to practice such few sentences, in which Past tense (فعل ماضی) is used for this purpose, there are few matters, Which are important to understand So that formation of sentence will be easy.

28:2 We have already already understand in the Paragraph No 6:5 in the first Part of this book, that a sentence which begins with a Noun (اسم) is called NOMINAL SENTENCE (جملہ اسمیہ) and the sentence which begins with VERB (فعل) is called VERBAL SENTENCE (جملہ فعلیہ). Now you have to understand that, as there are at Least two Parts of Nominal Sentence Which are مبتداء (SUBJECT) and خبر (PREDICATE). Same as in every VERBAL SENTENCE, There are at Least two Parts, It means فعل (VERB) and فاعل (SUBJECT). It is possible that a sentence has two or more than two parts, But at Least two Parts are important, in Nominal Sentence

Subject and Predicate (مبتدا، خبر) and in verbal Sentence. VERB and Subject (فاعل، فعل).

28:3 Now if you carefully check that in 14 PERSONS (صیغہ) of above conjuction which you have recently memorised. You have noticed that every Person is a Permanent verbal Sentence, because in every Person (صیغہ) Not only verb is existed but also Subject is in form of Pronoun is also Present (Existed).

In the Second table of conjuction (تصریف). where there are "ا، ت، ن" and "نا" are existed actually they are symbol of relevant Pronoun of subject "فاعل" and the time of translation of those صیغوں (PERSONS). We have to translate the Pronouns of Subject as well. and if we are translating the English Sentence (in Arabic) of "Pronoun Subject" in Arabic فاعل ضمیر. Then we have to translate only relevant Person (صیغہ) of VERB (which is quite enough).

For example فرحنا "we Pleased"

:- جلستَ :- "You Sat"

28:4.: Second shape (صورت) and often, it happened that subject (فاعل) is اسم ظاهر ( ). It means. It (اسم ظاهر) is name of a person or thing instead of a Pronoun (ضمیر) in such type of case subject is described after verb in verbal sentence. (جملہ فعلیہ) And this subject is always used in Nominative case (حالۃ الرفع)

For Example فَرِحَ الْوَلَدُ (Boy pleased)

سَبَّحَ اللّٰهُ ALLAH سبحانہ وتعالیٰ Heaved

28:5.: if we write مَا before a Past verb (فعل ماضی) Then there is negative sence, Produced in the sentence

FOR EXAMPLE.. مَا فَرِحَ

He was not Pleased.

You have not written. مَا كَتَبْتَ

VOCABULARY

قَرَأَ He read فَتَحَ He opened

كَتَبَ He wrote لِمَ Why

أَكَلَ He ate إِلَى الْآنَ, still *Now

الْآنَ Now or still

*Non Declinable Noun (اسم مبنی)

(yet,)

تمرين ٢٧

EXERCISE NO 27

TRANSLATE IN ENGLISH.

1 دَخَلَ مُعَلِّمٌ

2 فَتَرَحْتُنَّ

3 ضَحِكْتُمَا

4 كَتَبَ مُعَلِّمَ

5 لِمَ مَا أَكَلْتَ إِلَى الْآنَ

6 فَتَحَ الْبَوَّابُ

7 قَرَأَتْ فَاطِمَةُ

8 قَرِئْتُ الْآنَ

9 لِمَ بَعْدُ لَمْ

10 كَتَبْنَ

11 غَلَبْتُمَا

12 أَمَلَكَتْ طِفْلَةٌ

13 قَرُبَ بَوَّابٌ

14 ضَحِكَتِ الْأُمُّ

15 ما ضَحِكَتِ الْمُعَلِّمَةُ

16 لِمَ مَا كَتَبْتُمْ إِلَى الْآنَ

TRANSLATE IN ARABIC

1 We (all People) Laughed.
2 You (a girl) Pleased.
3 A (female) teacher read.
4 Why you [all People] ate
5 A watchman* (of door) remained at a distance. (or we can say far away)
6 I opened.
7 You all (girls) entered.
8 Some air entered.
9 A group was victorious.
10 Enemy was remained at a distance
11 Teacher (Man) sat
12 A girl read (Past)
13 A boy wrote.
14 Those People have not eaten yet
(15) Why those People have not eaten yet

Please note that yet, untill Now, Still Now are related with (إِلَى الْآنَ)

*(DOOR KEEPER)

(10-3-2010)

DEBATE OF PAST INDEFINITE TENSE

مباحث فعل ماضی معروف

MORE RULES OF VERBAL SENTENCE

(قواعد مزید جملہ فعلیہ):

29 In Previous lesson you have a lill excercised a little bit of Simple Verbal Sentence. Now you have to memorise a rule of verbal tsentence, which is that "if subject (فاعل) is a visible Noun (اسم ظاہر) Then verb will must be always, in Singular Person (صیغہ واحد) in the verbal sentence, Howeve Subject (فاعل) may be Singular, Dual or Plural. You definitly understand and memorise this matter with the help of example given in the further Part of Lesson.

29:1 For example, when we will say

دَخَلَ الْمُعَلِّمُ (Teacher entered)

دَخَلَ الْمُعَلِّمَانِ (Two teacher entered)

دَخَلَ الْمُعَلِّمُوْنَ (ALL Teacher,s entered)

In all those examples (Sentences) Subject is a visible Noun (اسم ظاہر)

Which is word مُعَلِّمٌ, in first Sentence it is singular, in second Sentence it is Dual, and in Third Sentence it is Plural, Now you need to check carefully that in all 3 Sentences verb is in Singular Person (صیغہ واحد)

29:2 In the above described rule verb will be singular But in gender its PERSON (صیغہ) will be according to (فعل) the gender of Subject. Its mean if subject is Masculine (مذکر) Then verb will be Masculine singular (واحد مذکر). As explained in the above examples. But if subject is feminine (مونث) then verb will be singular feminine (واحد مونث), For example

كَتَبَتْ مُعَلِّمَةٌ

A Teacher (Female) wrote

كَتَبَتْ مُعَلِّمَتَانِ

Any Two Teacher's (female) wrote

كَتَبَتْ مُعَلِّمَاتٌ

few (Many) teacher's (female) wrote

And you have to note the difference of Proper and common nature of Subject in the above examples:

29:3 Now Please note the two exceptions of above rule,

(i) if visible Noun (فاعل) is broken plural of Non Sensible (جمع مكسر غير عاقل), then Verb will be Normally used as feminine Singular (واحد مونث) for example

ذَهَبَتِ الْجِمَالُ (Camels went.)

ذَهَبَتِ النُّوقُ (female) Camel went

(ii) There are three situations which are such type of when Verb will be Masculine Singular (واحد مذكر) or feminine Singular (واحد مونث). Both verbs can be used in any way which are as under.

(a) If visible Noun (اسم ظاهر) Subject is broken Plural of Non Sensible (جمع مكسر غير عاقل) - for example

طَلَبَ الرِّجَالُ

OR

طَلَبَتِ الرِّجَالُ (MEN WANTED)

طَلَبَتْ نِسْوَةٌ

OR

(few) women wanted طَلَبَتْ نِسْوَةٌ

Those all Sentences are correct.

(b) -: if visible Noun (Subject) (اسم ظاهر فاعل) is a Plural Noun (اسم جمع)

for Example طَلَبَتِ الْقَوْمُ

A nation wanted: طَلَبَتِ الْقَوْمُ

Those all Sentences are correct.

(c) -: if visible Noun Subject (اسم ظاهر فاعل) is a Non real feminine (مونث غير حقيقي)

for example طَلَعَ الشَّمْسُ

[Sun rose] طَلَعَتِ الشَّمْسُ

Both sentences are correct.

8-05-10 29:4 -: Please not another important matter that if subject is used before verb in a sentence, then this Sentence is NOMINAL SENTENCE. جملہ اسمیہ. Its means, (then) The verb

will be used due to both factors Number "عدد" and GENDER "جنس", according to Subject (which is now called مبتدا, mubtada).

EXAMPLE:-

اَلْمُعَلِّمُ ضَرَبَ

Teacher Punished

اَلْمُعَلِّمَانِ ضَرَبَا

"Two teacher's Punished"

اَلْمُعَلِّمَاتُ ضَرَبْنَ

(Female) teacher's Punished

in above examples one Singular Noun مُعَلِّمُ is مبتدا (Subject) and ضَرَبَ is its PREDICATE "خبر" (Joined with)

Actually ضَرَبَ is verb and concealed Subjective Pronoun (ضمیر فاعلی مستتر)* and existed as Verbal Sentence "جملہ فعلیہ" and all this verbal Sentence is Predicate خبر of مبتدا (Subject)

Thats why this Predicate "خبر" (means Person of verb "صیغہ فعل") is according to مبتدا due to both factors number and GENDER (بر مطابق عدد و جنس)

It is expected that, from the above examples you have noted that, Subject is used before or after verb, There was no

*مستتر

*2 Nominative can be used as "فاعل"

difference, for example

ضَحِكَ الرَّجُلَانِ

AND

اَلرَّجُلَانِ ضَحِكَا

The translation of both Sentences is Same. "Two men Laughed"
~~There~~ However there is a negligible difference which is that
meaning of ضَحِكَ الرَّجُلَانِ (جملہ فعلیہ)
Reply of this question is that "Who laughed"
and the Nominal Sentence (جملہ اسمیہ)

اَلرَّجُلَانِ ضَحِكَا

the reply of this question is that "What those two men did"

29:5 Please note another rule that this stage, that If Subjects are dual or Plural (تثنیہ و جمع) and there two task are described one after another then for 1st verb we have to used Person of Singular verb (صیغہ فعل واحد)
But for 2nd task, We have to use Person of verb (صیغہ فعل) according to Subjects
For Example

جَلَسَ الرِّجَالُ وَ اَكَلُوْا

"Men sat and they ate"

same as if we need to say

"Girls wrote then read"

كَتَبَتِ الْبَنَاتُ ثُمَّ قَرَأْنَ

EXERCISE NO.28

تمرين رقم ٢٨

Translate in English

(1) قَرُبَ الْأَوْلِيَاءُ

(2) اَلْاَوْلِيَاءُ قَرُبُوْا

(3) دَخَلَ الْوَالِدَانِ الصَّالِحَانِ

(4) اَلْوَالِدَانِ الصَّالِحَانِ دَخَلَا

5 اَلْمُعَلِّمَةُ الْمُجْتَهِدَةُ جَلَسَتْ عَلَى الْكُرْسِيِّ

6 جَلَسَتْ مُعَلِّمَةٌ مُجْتَهِدَةٌ عَلَى الْكُرْسِيِّ

7 كَتَبَ الْمُعَلِّمُونَ عَلَى الْوَرَقِ ثُمَّ قَرَءُوا

8 دَخَلَ فَاطِمَةُ وَزَيْنَبُ وَحَامِدٌ فِي الْبَيْتِ وَجَلَسُوا عَلَى الْفَرْشِ

9 نَجَحَتِ الْبَنَاتُ فِي الْاِمْتِحَانِ وَفَرِحْنَ جِدًّا

10 قَدِمَتِ الْوُفُودُ فِي الْمَدْرَسَةِ

25/05/10 TRANSLATE IN ARABIC AND FORMATE NOMINAL SENTENCE OR VERBAL SENTENCE According to the instruction, given in Brackets

جملة اسمية (NOMINAL SENTENCE)

جملة فعلية (VERBAL SENTENCE)

① Enemies removed away (جملة اسمية)

(جملة فعلية)

② Hardworking tailors were unwell

(جملة اسمية)، (جملة فعلية)

③ Two Pious girls came, then they went to Market (جملة اسمية وفعلية)

④ Mariam, Zainab and Ahmed entered in School and Sat on Chair (جملة اسمية)

⑤ Hearts delighted (جملة فعلية)

⑥ Women came, then they sat, then then they studied (جملة فعلية، اسمية)

VOCBULARY

جَلَسَ This man sat ذَهَبَ That man went

قَدِمَ This man came,

نَجَحَ That one man Succeeded

مَرِضَ That one man was Sicked

عَدُوٌّ (Plural is أَعْدَاءٌ) Enemy

وَفْدٌ (Plural is وُفُودٌ) Delegation

ثُمَّ - Then

08-06-2010

Discussions of PAST INDEFINITE TENSE مباحث فعل ماضی معروف

فعل لازم و فعل متعدی

INTRANSITIVE VERB (فعلِ لازم)

TRANSITIVE VERB (فعلِ متعدی)

30 There are few VERBS (فعل) which need not any object (مفعول) for completing the Sentence (or we can Say that those Verbs are enough to demonstrate the complete Sence of Sentence' or' we can Say that Sence of Sentence is complete without Placing any object after verb) " "

EXAMPLE جلسَ

He Sat.

Those verbs are called INTRANSITIVE VERB (فعل لازم). However many VERBS need object (مفعول) for completing the Sence of Sentence. "

EXAMPLE ضَرَبَ

He

Those types of verbs are called TRANSITIVE VERB (فعل متعدی)

30:2 30:2 For more easy understanding of this matter we can say that

09-07-2010

if in a Verb the Effect of Task is being happened on subject (itself) Then this verb is INTRANSITIVE VERB فعل لازم" For example in جَلَسَ the effect of sitting is being realised by the Subject "He sat" or by the Person who is sitting That's why in this Sentence the matter or task is completed without object "مفعول" [Senge is ok].

However in the verb, where the effect of Task is being happened on another Person (Place or thing). Ther this verb is called TRANSITIVE VERB فعل متعدی For example when we say ضَرَبَ "He beate" in this Sentence the Person who is beating is a different, and the Person who is being beaten is a different (So the task, action is being happening on another Person), So here the matter, talk is incomplete without describing the object "مفعول"

14-7-10 30:3 -: one method for recognising the فعل لازم and فعل متعدی is that, you have to ask a Question to Verb فعل "WHO WAS" if answer is Possible Then it is فعل متعدی

"TRANSITIVE VERB" for example when we say جَلَسَ "HE sat" and here verb is "SAT" → "WHO was" There is a ambiguity not clear Sense, no straight meaning so Answer of this Question not Possible So it is clearly identified that جَلَسَ is "INTRANSITIVE VERB" فعل لازم
However in case of word "ضَرَبَ" "He has beaten" When we ask the Question to the Verb "who was"

BEATEN → WHO WAS

in this case a very very clear answer is Possible that (This Person) "X.Y.Z" was beaten by him" (or object (مفعول) existence is clearly Possible) So ضَرَبَ is فعل متعدی TRANSITIVE VERB. Please note that in the case of جَلَسَ if we say (WHO WAS SITTING BY HIM) So it is a confusion, Ambiguity, we can not find any object مفعول

WITHOUT OBJECT - CLEAR SENSE - لازم
WITHOUT OBJECT - NOT CLEAR - متعدی

30:4 In the Previous Lesson 28 it is already explained that any Sentense has at Least two Parts in the Nominal Sentence (جملہ اسمیہ) SUBJECT مبتدا and PREDICATE خبر and in VERBAL SENTENCE جملہ فعلیہ VERB فعل and subject "فاعل"

You have already seen in Nominal Sentence that, often there are many other Parts of Sentence except subject and Predicate, which are called متعلق خبر MUTAALLAQ KHABAR, (Connected to Predicate) OR (Relevant to Predicate) or (Adverbial Adjunct) [Those 3 are English words (متعلق خبر can be فرض) Same as if a Verbal Sentence جملہ فعلیہ is starting with فعل لازم (INTRASITIVE VERB), Then the Sentence will be completed without Object (مفعول). And if in this Sentence, there are few extra words (اجزاء, Parts) existed then those are called متعلق فعل, MUTAALLAQ FAIL: (Connected to Verb or relevant to Verb or Adverbial Adjunct) (may be different nature of EXTRA words existed) For Example.

ZAID SAT ON CHAIR

in This Sentence على الكرسي is متعلق فعل (relevant to Verb) means task is related with chair, so chair is (متعلق فعل) However if a Verbal Sentence جملہ فعلیہ is starteding with 'فعل متعدی', Then it will definitely need an object in Those sentences if there will be EXTRA WORDS* existed Those will ALSO CALLED "متعلق فعل" (Connected to verb)

[Except subject and object
فاعل (مفعول)]

30:5: Now you have to keep in mind, two matters. No. 1 object (مفعول) will always be in حالة نصب (OBJECTIVE CASE). No. 2 in a verbal sentence (جملة فعلية) normally verb came first, then subject فاعل and in last object (مفعول). If there is a متعلق فعل (relevant to verb) in the sentence, it is written after the object.

for example ضَرَبَ زَيْدٌ وَلَدًا بِالسَّوْطِ

Zaid punished a boy with a lash. Please note ضَرَبَ is verb, zaid is subject, that's why it is in objective case (حالة رفع) and وَلَدًا is object مفعول that's why it in حالة نصب objective case and the word بِالسَّوْطِ is compound of (جار) preposition and مجرور (Genetive), and called مركب جاري PREPOSITIONAL COMPOUND and is a متعلق فعل (Relevant to verb)

30:6: This matter should must be clear in your mind that, the order (of subject, verb and object) of the verbal sentence (جملة فعلية) is not a permanent or regular rule. It often happened that, this order of (verb, subject, and object) sentence is abraptley (mix togather) changed according to mode or style of the

the speech or writting. But in a simple sentence, the order of verb subject and object is normally same. Which is already described to you. That's why at the moment, we should limit our exercise only to simple sentences. So that students can recognise the different parts of sententences.

After this, those parts of sentence (اجزاء جملہ) came into a the sentences with (any) different order. It will be very easy for you to recognise them, and also it will be very easy for you to understand their correct meaning.

30:7 :- Last point is that, we have written the meaning of verbs (افعال) according to their صیغہ (Pattern) in the previous lessons. But now we shall write their infinitive meaning (المعانی المصدر) in front of the verbs. for example the meaning of دَخَلَ is "TO ENTER"

instead of [THAT ONE MAN ENTERED]

By using this method students can easily memorise the meaning of Verbs. And if students understand the meaning of infinitive (مصدر) then there will be not any difficulty to translate the Verb according to the (صيغة) PATTERN. All the Verbs, which you have already memorised. NOW we are writing them again with their infinitive meaning (المعنى المصدري) as under.

In addition to those (whose infinitive meaning is written in front of those Verbs).

A LAAM (ل) is written in front of افعال لازم (INTRANSITIVE VERBS) and a MEEM (م) is written in front of افعال متعدي (TRANSITIVE VERBS) So that you can easily understand the difference of INTRANSITIVE and the Transitive VERB.

دَخَلَ (ل) TO ENTER

فَرِحَ (ل) Happy

30-8-2010

غَلَبَ	(ل)	To overcome
قَرُبَ	(ل)	To Near
قَرَءَ	(م)	To Read
كَتَبَ	(م)	To write
جَلَسَ	(ل)	To sit
قَدِمَ	(ل)	To Come
مَرِضَ	(ل)	To Sick
ضَحِكَ	(ل)	To Laugh
بَعُدَ	(ل)	To far
فَتَحَ	(م)	To open
أَكَلَ	(م)	To Eat
نَجَحَ	(ل)	To Succeed
ذَهَبَ	(ل)	To Go

EXERCISE NO-29

تمرین نمبر ۲۹

Explain the SEEGHAH's (صیغہ) (Patteren) of Verbs and Parts of Sentences (اجزائے جملہ) Then translate it.

EXAMPLE: (1)

قَرَأَ رَشِيْدٌ الْقُرْآنَ فِي الْبَيْتِ

قَرَأَ :- It is Past Tense (فعل ماضی)
Patteren :- Third Person Singular Masculine
واحد مذکر غائب :- صیغہ

رَشِيْدٌ - It is Subject (فاعل), That's why It is in Nominative Case - حالتِ رفع

الْقُرْآنَ :- It is object (مفعول) Thats why it is in objective case (حالۃ نصب)

30-8-2010

فِي الْبَيْتِ .. It is Prepositional Compound (مركب جاري) and it is relevant to verb (متعلق فعل)

THIS IS VERBAL SENTENCE (جمله فعليه)

Rashid has read Holy Quran in house.

EXAMPLE-NO. 2

رَشِيْدٌ قَرَءَ الْقُرْاٰنَ فِي الْبَيْتِ

رَشِيْدٌ :- It is Subject (مبتدأ)

قَرَءَ :- This is Past Tense (فعل ماضي) and Pronoun of Subject (ضمير فاعل) is included in it.

الْقُرْاٰنَ :- This is object (مفعول) it is in objective case (حالة نصب)

Verb, subject and object altogather are a verbal sentence and those are predicate.

(خبر) of رَشِيدٌ - we know that

Predicate is according to Subject due to Number and gender. Thats why here SEEGHA (Tense) is Singular masculine is used

فِي الْبَيْتِ :- It is Prepositional compound (مرکب جاری)

and is relevant to Verb (متعلق فعل)

THIS IS NOMINAL SENTENCE

(جملہ اسمیہ)

Rashid has read Holy Quran in House.

8-12-2011
۸-۱۲-۲۰۱۱

1 كَتَبَ مُعَلِّمٌ كِتَابًا بِقَلَمِ الرَّصَاصِ۔

2 قَرَئَتِ الرِّجَالُ الْقُرْآنَ فِي الْمَسَاجِدِ

3 الرِّجَالُ قَرَءُوا الْقُرْآنَ فِي الْمَسَاجِدِ

4 ذَهَبَ النِّسَاءُ إِلَى السُّوْقِ

5 النِّسَاءُ ذَهَبْنَ إِلَى السُّوْقِ

6 قَدِمَ الْأَوْلَادُ فِي الْمَسْجِدِ ثُمَّ ذَهَبُوا
بَعْدَ الصَّلَاةِ.

7 دَخَلَتْ فَاطِمَةُ وَزَيْنَبُ فِي الْبَيْتِ وَ
أَكَلَتَا الطَّعَامَ...

8 فَاطِمَةُ وَحَامِدٌ دَخَلَا فِي الْبَيْتِ وَأَكَلَا الطَّعَامَ

9 أَفْتَحْتِ الْبَابَ

10 أَفْتَحَتِ الْبَابَ

11 أَقَرَأْتُنَّ الْقُرْآنَ الْيَوْمَ

12 نَعَمْ قَرَأْنَا الْقُرْآنَ الْيَوْمَ

TRANSLATE IN ARABIC

1 Door Keeper came and he opened the door.

2 few people came in mosque, and (they) recited Holy Quran, then they Left after prayer.
(VERBAL SENTENCE)(جملة فعلية)
Nominal Verbal Sentence (جملة اسمية و فعلية)

3 Why have you (women) not eaten meal?
(VERBAL SENTENCE) جملة فعلية

4 Fatima opened window. then ate fruit
(جملة اسمية و فعلية)

5 She ate fig. (جملة اسمية و فعلية)

6 Teacher's entered in mosque, then they Sat on floor, and they recited Holy Quran (جملة اسمية وفعلية)

7 Has You eaten Pomegranate? No Sir! I have not eaten. (جملة فعلية)

Discussion of Past Indefinite Tense.: مباحث فعل ماضی معروف

استعمالِ مفعول فی جملہ فعلیہ

USE OF OBJECT IN VERBAL SENTENCE

31.- In Last Lesson You have understood the order of Parts in the Simple Verbal Sentence. Now You have to understand another matter in this regard that the Parts of Verbal Sentence (جملہ فعلیہ) are also Singular words (مفرد الفاظ).

For Example.. "TEACHER CALLED A STUDENT"

its Translation is

طَلَبَ الْأُسْتَاذُ وَلَدًا

in this sentence اَلْأُسْتَاذُ and وَلَدًا are both Singular words (مفرد الفاظ). Please note اَلْأُسْتَاذُ is in Nominative case (حالۃ رفع) because it is Subject (فاعل). And because وَلَدًا is an object (مفعول) thats why it is in objective case (حالۃ نصب).

But This Situation is not always (all/every time) However sometimes Parts of verbal Sentence are compounds (مرکبات) and those compounds may be Subject or object

۳۱۲ 32.-: if compounds are used in a Verbal Sentence as Subject or object then, their Diacritical* case (حالۃ اعرابی) will be changed according to Same situation (i.e compound is Subject or object)

For Example..

طَلَبَ الْأُسْتَاذُ الصَّالِحُ وَلَدًا صَالِحًا

A Pious teacher called a Pious student

in this sentence اَلْأُسْتَاذُ الصَّالِحُ is An Adjectival

*: Diacritical case (حالۃ اعرابی) is also called (الاعراب) "The Declension" its means By which the Changing appears in the final vowels of the declinable words (معرب کلمات) (Please note those are similar words to explain same concept, don't be confused)

Compound (مرکب توصیفی) and is in nominative case, because it is Subject (فاعل). However وَلَدٌ صَالِحًا is also Adjectival compound, and because it is object thats why it is in objective case

۳۴:۳ـ: Please note, It will not difficult for you to decide the final Vowels (اعراب) of the Adjectival compound (مرکب توصیفی). However for decideing the اعراب of Possessive Compound (مرکب اضافی). Please impress/concentrate fix this matter in your mind, that the اعراب of Possessive compound is only imposed on the Possessed (مضاف)

For Example:- "Boy of school has beaten Boy of ward.

Its Translation will be as under

ضَرَبَ وَلَدُ الْمَدْرَسَةِ وَلَدَ التِّجَارَةِ

in above example, the رفع of وَلَدُ in وَلَدُ الْمَدْرَسَةِ is describing that this Possessive compound is in Nominative case (حالۃ رفع) that's why it is objed. However the نصب of وَلَدَ in وَلَدَ التِّجَارَةِ is describing that this Compound مرکب is in Objective case (حالۃ نصب) Thats why it is object (مفعول)

Same as the decession of Singular, dual or plural of Possessive compound depends upon the Number (واحد، تثنیہ، جمع) of Possessed (مضاف)

اللهم صل وسلم على سيدنا محمد و آله واصحابه وازواجه وذريته وعترته بعدد كل معلوم لك

31:4 -: We have already studied that Pronouns of Subject (فاعل) is hidden in the every صیغہ* (Form) of Verb. for Example The meaning of ضَرَبَ is "He has beaten" in the word ضَرَبَ the Pronoun "ضمیر" of هُوَ is hidden. Same as هُمْ Pronoun is hidden in ضَرَبُوا and اَنْتَ Pronoun is hidden in ضَرَبْتَ. So Now you have to Note that the ضمائر مرفوعہ Which were described in the Paragraph No 13 (P-115) : 4 of 1st Part of this book are also used as Subject Nominative Pronouns

31:5 -: If we have to use a Pronoun instead of object, then we have to use the Pronouns of Paragraph No 18:2 of 1st Part of this book (Page-No-153). When those Pronouns are used as object (مفعول) then those are accepted as منصوبا (Accusative) according to situation (موقع ومحل). Means in the* special condition of (Time and Space زمان ومکان). That's why those Pronouns are also called

(ضمائر متصلہ منصوبہ)

(Accusative Attached Pronouns).

For Example the translation of ضَرَبَهٗ will be "He has beaten Him" and the translation of ضَرَبَهَا will be (He has beaten her)

*1 for Explaination of word صیغہ (SEEGAH) Check Page No 261 To Page-No-268

*2 This is possible detail of word (محلاً)

The translation of ضَرَبَتْ will be "He has beaten you (feminine)

31:6 Please note two points regarding the use of ضمائر مفعولی { accusative attached Pronouns also called ضمائر متصلہ منصوبہ

if we have to say "You (People) have helped him" The translation is wrong, However the correct translation will be

نَصَرْتُمْ

change

نَصَرْتُمُوْهُ

Its means at the time of Accusative attached Pronouns [هُ، هُمَا، هُمْ، هُنَّ، كَ، كُمَا، كُمْ] The Pronoun تُمْ (which is called ضمیر مرفوع متصل Nominative attached Pronoun) will Changed in to تُمُوْ

But if object will be اسم ظاہر ( ) instead of Pronoun then the form of Verb (صیغۂ فعل) (تُمْ) will be written as its orignal form

نَصَرْتُمْ زَيْدًا

"You (People) have helped Zaid"

As well as accusative attached Pronoun of 1st Person Singular (واحد متکلم)

"ی" → will be Changed as نِیْ

for example

نَصَرْتُمْنِیْ

He has helped me

الحمد للہ رب العالمین

الصلوٰۃ والسلام علیک یارسول اللہ

الصلوٰۃ والسلام علیک یا حبیب اللہ

اللھم صل وسلم علی سیدنا محمد وآلہ واصحابہ وازواجہ وذریتہ بعدد کل معلوم لک

EXERCISE NO: 30

تمرين ٣٠

Explain the Parts (اجزاء) of Sentences and Forms (صيغ) of verbs. [صيغ وافعال]
Then translate following Sentences.
[Same as Example No. 1 Exercise No 29 Page 296-297]

1. وَلَدُ الْمُعَلِّمَةِ قَرَأَ الْقُرْآنَ.
2. قَرَأَ الْأَوْلَادُ الصَّالِحُوْنَ الْقُرْآنَ
3. اَلْبَنَاتُ كَتَبْنَ مَكْتُوْبًا
4. كَتَبَتْ بِنْتَانِ الْمَكْتُوْبَيْنِ
5. قَدِمَ بَوَّابُ الْمَدْرَسَةِ وَفَتَحَ أَبْوَابَ الْمَدْرَسَةِ
6. هَلْ أَكَلْتِ طَعَامَكِ؟ نَعَمْ! أَكَلْتُ طَعَامِيْ الْآنَ
7. هَلْ قَرَأْتُمْ دُرُوْسَكُمْ؟ مَا قَرَأْنَا دُرُوْسَنَا إِلَى الْآنَ

8 ذَهَبْتُمْ إِلَى حَدِيقَةِ الْحَيَوَانَاتِ

وَتَنَزَّهْتُمْ عَلَى نَاقَةٍ سَمِينَةٍ

9 اَلْإِمَامُ الْعَادِلُ جَلَسَ فِي الدِّيوَانِ

أَمَامَ الرِّجَالِ

10 لِمَ وَقَفْتَ أَمَامَ بَابِ الْحَدِيقَةِ؟

ذَهَبَ بَوَّابُهَا إِلَى السُّوقِ فَوَقَفْتُ أَمَامَهُ

11 إِنَّا (إِنْ نَا) رَفَعْنَا لَكَ ذِكْرَكَ

12 سَمِعَ اللّٰهُ لِمَنْ حَمِدَهُ

13 أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا

13-01-12 307

TRANSLATE IN ARABIC

1 Pious girl has read her Lesson جملہ اسمیہ

2 Women of ward have entered in the School and have read Holy Quran (جملہ فعلیہ)

3 Hard working teacher has beaten naughty boys (جملہ اسمیہ و جملہ فعلیہ)

4 Have you (women) opened the girls School? Yes! we have opened the girls school (جملہ فعلیہ)

5 Have you both written a letter to Hamid? We have not written a letter to Hamid. untill now. (جملہ فعلیہ)

6 Two daughters of Teacher (women) sat in the garden (جملہ اسمیہ)

7 This boy of School has beaten, boy of that School. (جملہ فعلیہ)

8 Hamid and Mahmood came in the Shool and read their Lesson (جملہ اسمیہ و فعلیہ)

9 Two students came out from their School (جملہ فعلیہ)

Please note
- Nominal Sentence → جملہ اسمیہ
- Verbal Sentence → جملہ فعلیہ

NOTE: Please note all above Sentences are Past Perfect Tense (فعل ماضی منقل)
But if we ignore helping verb has/have (فعل ماضی معروف)
Then they will be treated as Past Indefinite

10 Boys entered in House and they laughed So their Maternal uncle happied.
(جملہ فعلیہ)

11 Few Men Came, then they sat and (they) drank milk. (جملہ فعلیہ)

:- VOCABULARY -:

قَعَدَ (U) Sit

رَفَعَ (F) Rise

ذَكَرَ (F) Remember

سَمِعَ (F) Listen

حَمِدَ (F) Praise

حَسِبَ (F) Imagine (Suspect)

خَلَقَ (F) Create

شَرِبَ (F) Drink

مَكْتُوْبٌ - Letter

طَعَامٌ = Meal

فَ = So

إِنَّا (إِنَّ نَا) Certainly we

NoTe -: If To is added before those words then Meaning or Sense will be as "مصدر"
For Example To sit or to Remember are INFINITIVE مصدر
ذِكْرٌ - Remembrance

إِنَّمَا - Nothing but except this

أَنَّمَا

عَبَثٌ — useless

مُفْسِدٌ — Trouble maker (Rebellious)

THE PAST PASSIVE TENSE:-

:- فعل ماضی مجہول :-

PARADIGM, AND CONCEPT OF SUBSTITUTE OF SUBJECT:-

تصورِ مفعول ما لم یسمّ فاعلہ وتصریف

32:- All verbs, which we have studied until know are also known as فعل معروف (ACTIVE TENSE) or some time called as known verb (فعل معلوم). The main cause is that the subject of those verbs are clearly known (No doubt to recognise its subject).

For Example:- When we say

كَتَبَ حَامِدٌ مَكْتُوبًا

Haamid wrote a letter

Here we clearly know that the person who wrote a letter or the subject is Haamid. Same as when we said "He wrote a letter"

كَتَبَ مَكْتُوبًا

Here the (Hidden Pronoun) "هُوَ" [He] Pronoun is telling us the who wrote a letter means who is subject (فاعل)

But if we don't know that who wrote a letter. But if we only know that

(*) we can also say "Haamid has written a letter" Past indefinite or Past perfect, any Tense can be Translated depends upon the Sence or the Situation.

"a lette is written" then in this letter Subject is **UNKNOWN** means مجهول that why all this type of verb are called فعل مجهول [PASSIVE TENSE]

The meaning of مجهول is unknown.

32:1 if you know the verb of a Past active (فعل معروف ماضی) tense. Then it is very easy to form the Past passive (ماضی مجهول) Tense. Because there is only one measure (وزن) of Passive Tense (ماضی مجهول) in Arabic. which is فُعِلَ its means Past active (ماضی معروف) فَعَلَ will be on the measure of فُعِلَ or its Past Passive (ماضی مجهول) will be always on the measure of فُعِلَ

for Example from نَصَرَ (He helped) To نُصِرَ (He was helped)

32:3 Because object (of Past Passive Tense) is existed in stead of its subject thats why the object which is described with مجهول (نُصِرَ, كُتِبَ, رُفِعَ, سُمِعَ) is briefly described as نائب الفاعل or قائم مقام الفاعل or (in Arabic Grammer)

SUBSTITUTE OF SUBJECT.

because it is written in Sentense as a Subject after Verb. Its means it occupies ~~the~~ its (subject) Place in the Sentense. How ever in Arabic Grammer Substitute of subject is called

مَفْعُولُ مَالَمْ يُسَمَّ فَاعِلُهُ

(name of)

Its means an object whoes Subject is not described.

32.4.. Please Remember this matter that Substitute of Subject (قائم مقام فاعل) is also in Nominative case (حالة فاعلی) as Subject

for Example

A Letter was written كُتِبَ مَكْتُوبًا

You have already studied that if it is described in a sentence that which is Subject, in this case object is not called Subject substitute of Subject (نائب فاعل) and in this case or situation object will be written in objective case (حالة نصب)

for example

zaid wrote a letter. كَتَبَ زَيْدٌ مَكْتُوبًا

Here زَيْدٌ is described as Subject

or

كَتَبْتُ مَكْتُوبًا → ت

the Pronoun (Hidden) of تُ (و) is Pointing

that which is Subject.
And same as

كَتَبْتَ مَكْتُوبًا

Here in كَتَبْتَ Pronoun (Hidden) أَنْتَ (You)
is pointing towards Subject. or

كَتَبَ مَكْتُوبًا

Here in كَتَبَ Pronoun (Hidden) هُوَ is
Pointing towards Subject. So in all above
Sentences object is مَكْتُوب and is in
objective case(حالت مفعولی)

32:5 -: So please understand this matter
in the light of above examples that word

مَكْتُوب is called (قائم مقام فاعل)
Substitute of Subject only in this case
when there is a Passive Tense (verb) is
before it (means word مَكْتُوب)
for Example if the word مَكْتُوب is
written after فُهِمَ سُمِعَ قُرِئَ كُتِبَ
Then it is called as substitute of subject
(نائب الفاعل) and it will always be in the
objective case(حالت مفعولی)

A letter was written كُتِبَ مَكْتُوبٌ
A letter was Read قُرِئَ مَكْتُوبٌ
A letter was heared سُمِعَ مَكْتُوبٌ

A letter was understood فُهِمَ مَكْتُوْبٌ

32:6 Here you have to fix this matter in your mind that if substitute of subject is not described in the sentence, then the Pronouns which are hidden in the 4 مجہول صیغہ (Passive verb i.e. سُمِعَ, قُرِئَ, كُتِبَ, فُهِمَ, كُتِبَتْ, قُرِئَتْ) will point the (قائم مقام الفاعل or substitute of subject) For Example..

water was drunk. شُرِبَ مَاءٌ

in this sentence مَاءٌ is نائب الفاعل

But if we only say شُرِبَ which means He was drunk - یہ here the Pronoun "He" is pointing the thing *1 which was drunk. That's why in شُرِبَ, هُوَ (The hidden) Pronoun is substitute of Subject (نائب الفاعل) same as in ضُرِبْتَ (You was beaten) (the Hidden) Pronoun of أَنْتَ (You) is (نائب الفاعل) substitute of subject.

32:7 You have already studied the Paradigm (تصریف or گردان) of Past Indifinite (Active) Tense فعل ماضی معروف (P.-268) The Paradigm of past indifinite (passive) Tense (فعل ماضی مجہول) will be written in the same manner. However there is a special facility. That, there is only

*1 (A bit confusing to read but Teacher will explain)

One measure "وزن" which means, the Paradigm will be of word فُعِلَ

For example, فُعِلَ ، فُعِلَا ، فُعِلُوا
فُعِلَتْ ، فُعِلَتَا ، فُعِلْنَ

فُعِلَ فُعِلَا فُعِلُوا
فُعِلَتْ فُعِلَتَا فُعِلْنَ
فُعِلْتَ فُعِلْتُمَا فُعِلْتُمْ
فُعِلْتِ فُعِلْتُمَا فُعِلْتُنَّ
فُعِلْتُ فُعِلْنَا فُعِلْنَا
فُعِلْتُ فُعِلْنَا فُعِلْنَا

Please fix this matter in your mind that in every SEEGHA صيغه of the Paradigm of فعل ماضی معروف, one Pronoun is used as subject, and in the Paradigm of فعل ماضی مجہول, in every SEEGHA صيغه one Pronoun is used as نائب الفاعل (Substitute of subject)

Please check complete Paradigm of فعل ماضی مجہول with Translation on next page.

PAST INDEFINITE* PASSIVE TENSE

فعل ماضی مجہول

18-01-12

in Page 268, Paradigm, Just impose a ضمہ (ُ) on Letter ف and کسرہ (ِ) under letter ع following Paradigm will be completed

PLURAL جمع	DUAL تثنیہ	SINGULAR واحد		
فُعِلُوْا	فُعِلَا	فُعِلَ	Masculine مذکر	THIRD PERSON غائب
Task was done by Them (more than 2)	Task was done by Them (Two)	Task was done by him		
فُعِلْنَ	فُعِلَتَا	فُعِلَتْ	Feminine مونث	
Task was done by Them (many women)	Task was done by Them (Two women)	Task was done by her		
فُعِلْتُمْ	فُعِلْتُمَا	فُعِلْتَ	Masculine مذکر	SECOND PERSON مخاطب
You (more Than Two men)	" " You Two men	" " by You		
فُعِلْتُنَّ	فُعِلْتُمَا	فُعِلْتِ	Feminine مونث	
" " " "	" " " "	" " "		
You (more than two women)	You (Two women)	By You (women)		
فُعِلْنَا	فُعِلْنَا	فُعِلْتُ	Masculine مذکر	FIRST PERSON متکلم
" " " "	" " " "	" " " "		
US (Many men)	US (Two men)	Me (A Man)		
فُعِلْنَا	فُعِلْنَا	فُعِلْتُ	Feminine مونث	
" " " "	" " " "	" " " "		
US (many women)	US (Two women)	Me (A woman)		

* in many books authors never use word Indefinite However in Grammer books of English Indefinite is used

IN ARABIC GRAMMER BOOKS فعل ماضی معروف → Past Active Tense

فعل ماضی مجہول → Past Passive Tense

EXERCISE-NO-31ⓐ

تمرین ۳۱-الف

فعل - (مجہول)

Conjugate (گردان or تصریف) the Passive Tense from following VERBS (افعال) and then Translate all FORMS (4 صیغہ)

نصر حمل طلب

Its means those verbs are فعل ماضی معروف Past Indefinite (Active) Tense and you have to complete all the Table of Paradigm of its 14 FORMS (14 صیغہ) Similar as in Page-no (268)

EXERCISE NO 31-(b)

تمرین ۳۱-ب

Explain about following verbs, that those are فعل متعدی or فعل لازم (INTRANSITIVE VERB) (TRANSITIVE VERB) and are فعل معروف or فعل مجہول (ACTIVE TENSE) (PASSIVE TENSE) and what is the صیغہ (FORM). Then translate

1 حُمِلَتْ ③ خُلِقَا ② شَرِبَا

④ طُلِبْنَ ⑤ قَعَدْتَّ ⑥ خَلَقْتَ

⑦ رُفِعُوْا ⑧ ضَرَبْتُمْ

⑧ سَمِعْتَا ⑨ غَفَرْتُنَّ

⑪ سُمِعْتَ

Discussion of Past Passive مباحث فعل ماضی مجہول
(PAST) (PAST)

FORMATION OF PASSIVE TO ACTIVE
(PAST) (PAST)

AND FORMATION OF ACTIVE TO PASSIVE

تشکیل مجہول من معروف

وتشکیل معروف من مجہول

33: In this Lesson you have to Exercise the Changing of Active (Past) into Past Passive and Past Passive Tense into Past active Tense of different Sentences. Please understand its method here. If you have to change Past active into Past Passive Tense.. Then their are 3 Possible Types we have to explain every possible Situation..

33:2.. if there is conJugative Form (صیغہ تصریف OR گردانی صیغہ) of Past Active Tense (فعل ماضی معروف) and subJect and object (فاعل، مفعول) are not described. then very Simple, Just change it in to Past Active Tense (by impose ضمہ (و) onte letter ف and impose a کسرہ (ِ) under letter ع) as from فَعَلَ to فُعِلَ ...)

Example: from طَلَبَ to طُلِبَ

From طَلَبْتَ to طُلِبْتَ
You ~~was~~ demanded (You was demanded)

From طَلَبْنَا to طُلِبْنَا
We demanded (we were demanded
etc

33:3 if there is a (اسم ظاهر)
with Past Active Tense, in this case verb will definitely be Singular (واحد). (See Paragraph 29)
Now you have to change this Singular form (صیغہ واحد) into Passive Form (صیغہ مجہول) and keep the Subject into Nominative case (حالت رفع). Meaning will change into Passive and subject will change into Substitute of subject (قائم مقام فاعل or نائب الفاعل)

EXAMPLE.. From ظَلَمَتْ
(ZAid DEmanded) ظَلَمَتْ زَيْدٌ

Zaid was demanded: ظُلِمَتْ زَيْدٌ

Women agressed ظَلَمَتِ النِّسَاءُ

Women were agressed ظُلِمَتِ النِّسَاءُ

33:4.. Third Possible situation is, that in Past active Tense, object (مفعول) is

also described with Subject (فاعل) in this situation

1.: Eleminate the Subject

2.. Change object in the Nomnative Case (حالة رفع) Now it is Substituted of Subject (نائب الفاعل)

3 Keep Active verb (فعل معروف) Singular and change it into Passive form (فعل مجهول) but Change it in to masculine (مذکر) or feminine (مونث) according to object. (Please Check the rules of Lesson No 29)

EXAMPLE: أَكَلَ زَيْدٌ خُبْزًا

From → Zaid ~~have~~ has eaten bread

Bread ~~was~~ has been eaten أُكِلَ خُبْزٌ

Past indefinite أَكَلَتْ مَرْيَمُ خُبْزَيْنِ

Maryam has eaten 2 bread

or

Maryam ate two bread

Two bread were eaten By Maryam أُكِلَ خُبْزَانِ

Two bread has been eaten.

(Please note has/have is due to Past Perfect Tense)

Please note in Active Tense Subject (فاعل)

if Active Tense is "Zaid ate bread" (Past indefinite Tense)
Passive Tense is "Bread was eaten by Zaid" [in English Grammer rules]

if Active Tense is "Zaid has eaten bread" (Past Perfect Tense)
Passive Tense is "~~Zaid~~ bread has been eaten by Zaid" *

Above are Permanent Rules in English Grammer But in Arabic

#1 But Arabic Grammer Tenses are Totally different from Basic English Grammer → in Arabic Grammer There is only one Past Indefinite Tense This فعل cover the Sense of Indefinite Tense (did active, was were passive and Perfect Tense (has have active, has been passive)

NOTE: Teacher should must be competent in English, Arabic and URDU Grammer (IF Students are from Pakistan/India)

(Means Maryam) is feminine (مونث) that
Third Person
why form of "Singular feminine (واحد مونث غائب صیغہ)
أَقَلَتْ is written. However in Passive
Tense Substitute of Subject (نائب الفاعل)
is "Two breads" because in Arabic
Word خبز is used as Masculine (مذکر)
That's why in passive Tense The form
of Third person singular Masculine
(صیغہ واحد مذکر غائب) أُقِلَ is
used.

33:5.. Now we have to understand the
Formation of Active Tense to Passive
Tense.

تشکیل مجہول من معروف

Please note in this case There are Two
Possible Situations/(TYPes) NO. 1, is
that if there is a form (صیغہ) of
Past Passive Tense without the description
of (نائب الفاعل), Substitute of Subject. IN
This case you have to form Same
Form of Past Active Tense (فعل ماضی معروف)
(صیغہ) EXAMPLE

They were demanded طُلِبُوْا

They demanded. طَلَبُوْا

Many women were demanded طُلِبْنَ

Many women demanded طَلَبْنَ

33:6 - Second Possible Situation is that Substitute of Subject (نائب الفاعل) is also described with Passive verb (فعل مجهول)

EXAMPLE :-

A theif was killed قُتِلَ سَارِقٌ

in this case we have to change it into Active tense with 3 methods

(1) :- Just change the form of Active (صيغه معروف) instead of Passive Tense (صيغه مجهول)

(A Theif killed) قَتَلَ سَارِقٌ

(2) As well changing the Form of Active (صيغه معروف), A Substitute of Subject (نائب الفاعل) will be written instead of object (مفعول) and change it in to objective case (حالة مفعولي).

Now Translation is as قَتَلَ سَارِقًا

He has killed a theif"

(3) with changing of Form of Active (صيغه معروف) as well as made Substitute of Subject as an object and introduce a (اسم ظاهر) of Subject from yourself

(Zaid Killed a Theif) قَتَلَ زَيْدٌ سَارِقًا

Aor, A Theif has been killed.

EXERCISE - NO - 33

تمرین - ۳۳

Translate following Sentences in English and then change Active into passive and Passive into active according to all Possible methods which are withing the all described Methods in the lesson. And after Changing all Sentences i.e (Active into Passive and Passive into active) write the English Translation of all Changed Sentences.

① خَلَقُوا

② حُمِدَتْ

③ طُلِبَتا

④ شَرِبَ الطِّفْلُ لَبَنًا

⑤ طَلَبَ مَحْمُودٌ حَامِدًا

⑥ أَكَلَ التَّمْرُ

⑦ قَتَلَ عَسْكَرِيٌّ كَافِرًا فِي الْمُعَارَكَةِ

⑧ أَكَلْنَا الْحُوتَ وَالْأَرُزَّ الْيَوْمَ

⑨ هَلْ طَلَبْتَنا فِي الدِّيوَانِ ؟

⑩ هَلْ فُتِحَ بَابَا الْمَدْرَسَةِ

11 نَعَمْ ! فَتَحَ الْبَوَّابُ بَابَيِ الْمَدْرَسَةِ

12 لِبَعْثِ وَلَدَهُ إِلَى لَاهُورَ

13 ذَبَحَ زَيْدٌ شَاةً

VOCABULARY :-

عَسْكَرِيٌّ - Soldier

مُحَارَبَةٌ - WAR

حُوتٌ - Fish

رُزٌّ - Rice

أَرُزٌّ - Rice

بَعَثَ - To Send

ذَبَحَ - To Slaughter

اَلْيَوْمَ - Today

غَدًا - Tomorrow

بِالْأَمْسِ - Yesterday

بَعَثَ :-

Discussion of Past Passive Tense مباحث فعل ماضی مجہول

EXERCISE WITH TRANSITIVE VERB WITHIN TWO OBJECTS

تمرین مع متعدی بہ الی المفعولین

اَلْمُتَعَدِّیْ اِلٰی مَفْعُوْلَیْن :-

34: You have already studied in Paragraph No 30: that in the Intransitive verb (فعل لازم) Sentence can be easily understood without mentioning the object (مفعول). However in the Transitive verb (فعل متعدی) Sentence can not be understood without mentioning of object (مفعول). Now you have to understand This matter at this stage, that there are few Transitive verb (متعدی فعل) which need Two objects (مفعولین) for completing (and understanding) the sentence. for Example if we say

Hamid conceited.. حَسِبَ حَامِدٌ ...

Then there is Question that what conceited? what was the matter, why doubted about what??? Now if we say Hamid conceited Mahmood

حَسِبَ حَامِدٌ مَحْمُوْدًا

*1 other ~~words~~ Similar words (doubted, supposed, thought imagined, suspected, distrusted)

Sentence is still incomplete, still there is a question that Mahmood was conceited? what
[But now doubt is about Mahmood, that Mahmood is Player, teacher, thief, stranger, student or a Scholar]
But when we say "Hamid conceited (or imagined) Mahmood a Scholar".

حَسِبَ حَامِدٌ مَحْمُودًا عَالِمًا....

Then sentence is complete (and understandable)
Those type of verbs (افعال) are called "The Transitive within two objects"

اَلْمُتَعَدِّي إِلَى مَفْعُولَيْنِ

34:2.: Now you have to fix this matter in your mind (or we can say understand this matter). When passive form (صيغه مجهول) is used for Transitive verb (متعدی فعل), then one object (مفعول) changed into substituted of subject (نائب الفاعل) and written in the Nominative case (رفع) (حالة فاعلی). But second object was still written in the objective case (نصب) (حالة مفعولی)
For Example

حُسِبَ مَحْمُودٌ عَالِمًا

Mahmood was conceited as Scholar

Nominative case رفع, حالت رفع حالة فاعلی
objective case نصب, حالت نصب حالة مفعولی
possessive case جر, حالة اضافی حالة اضافی

34:3 You have to remind the definition of Intransitive Verb (فعل لازم). that Intransitive verb is a verb, which is always ~~with object~~ without object. (There is no chance of object in all cases). that's why There is no Passive Form (صيغة مجهول) of Intransitive Verb (فعل لازم)

34:4 - : Please note that it is possible that object of Transitive verb (فعل متعدي) is not mentioned But it is imposible that object is mentioned (or described) with the Intransitive verb (فعل لازم)

For Example..

A teacher Sent بَعَثَ مُعَلِّمٌ.

This is a complete sentence. But we can add an object as

A teacher sent a boy بَعَثَ مُعَلِّمٌ وَلَدًا

But with

Teacher Sat" جَلَسَ الْمُعَلِّمُ

we can not add any object (after this Sentence) That's why جَلَسَ is Intransitive verb (فعل لازم). so the Passive Form (صيغة مجهول) جُلِسَ can not be used,

However because بَعَثَ is Transitive Verb (فعل متعدي) That's why its passive Form (صيغة مجهول) بُعِثَ is used.

34:5.. Now You have to note that in the exercise No. 31-A, You have conjugated (تصریف گردان) the Passive ~~forms~~ verbs (افعال مجہول) of Measures (اوزان) of فَعَلَ and فَعِلَ, But you have not conjugated the Measure (وزن) of فَعُلَ Main cause of this matter is that, all the verbs who are according to the measure of فَعُلَ are always Intransitive (لازم). However on the measure of فَعَلَ and فَعِلَ both verbs (لازم و متعدی) are used.

For Example جَلَسَ "He sat" is فعل لازم and رَفَعَ (He raised) is فعل متعدی

~~However~~ Same as فَرِحَ He Pleased is فعل لازم and شَرِبَ is متعدی "He drank"

But all Verbs (افعال) which are on the Measure (وزن) of فَعُلَ are لازم

Thats why the verbs which are on the Measure of فَعُلَ, There Passive Form (صیغہ مجہول) is not used (in any case)

[This is the most important rule in regarding this Chapter.

أَلْمُتَعَدِّي إِلَى مَفْعُولَيْنِ -

EXERCISE-NO 33-A

تمرين ٣٣-الف

Translate in English

① هَلْ طَلَبْتَنِي فِي الدِّيوَانِ؟

لَا! مَا طَلَبْتُكَ فِي الدِّيوَانِ

② لِمَ طَلَبْتَ فِي الدِّيوَانِ؟ طَلَبْتُ لِلشَّهَادَةِ

③ حَسِبُوا حَامِدًا عَالِمًا

④ حُسِبَ حَامِدٌ عَالِمًا

⑤ كَتَبَ وَلَدُكَ وَوَلَدُهُ وَاجِبَاتِ الْمَدْرَسَةِ

ثُمَّ بَعَثَا إِلَى الْمَدْرَسَةِ

⑥ أَأَنْتَ شَرِبْتَ لَبَنًا

7 شُرِبَ لَبَنٌ

8 كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ
مِنْ قَبْلِكُمْ

9 ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ

10 إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ
وَجِلَتْ قُلُوبُهُمْ

11 وَإِذَا الْمَوْؤُدَةُ سُئِلَتْ
بِأَيِّ ذَنْبٍ قُتِلَتْ

TRANSLATE IN EARABIC

1 A Person (Man) killed a big Lion
2 A big Lion was killed.
3 I summoned the Son of Hamid.
4 Hamid's Son was Summoned.
5 My Sister ate fish and rice
6 fish and rice weve eaten.
7 Hamid conceited Mahmood as Pious
8 Mahmood was conceite a Pious
(is used)

Please note that Past indefinite Tense, Accordeng to Rules of English Grammer. However Past Perfect Tense can also be used. Please note that was and weve helping verbs are used in Past indefinite has and have/been " " can be " " " "

9 Her son was killed in fight (war)
10 Teacher of school sent me to Lahore.
11 I was sent to Lahore
12 Where were your son and servant sent.
13 They were sent to Market
14 Were homework finished. ?
Yes we finished homework.

EXERCISE NO. 33 - 'B'

تمرین ۳۳-ب

impose Vowels (حرکات) and diacritical Points (اعراب) [(Please check Page NO 15-To-18) Part 1 of this Book Paragraph-NO 2:3, 2:4, 2:5. and 2:6)] on following Sentences.

where are multiple Chances of Diacritical Points (اعرابی حرکات), then impose Diacritical Points according to all Possible situations (in same Sentence).

And Translate all sentences (of all Possible Situation)

1 قتل اسد شاة

2 قتلت

3 شرب رشید القهوة

4 شربت القهوة

5 حسب زيد رشيدا غنيّا

6 حسب رشيد غنيا

7 طلبت ولدك

8 طلب ولدك

9 بعثت غلامي الى السوق

10 بعثت الى السوق

:- VOCABULARY -:

① سَئَلَ (ask, beg)

2 وَجِلَ feeling fear

③ شَهَادَةٌ

④ وَاجِبَاتُ المَدْرَسَةِ Home work of School

5 صِيَامٌ Fast of Ramadhan

6 ذِلَّةٌ Insult

7 مَسْكَنَةٌ Weakness / Poverty

8 اِذَا When

9 مَوْؤُدَةٌ :- Burried alive Female infant

8-02-2012 BELGIUM-BRUSSELES. (CHARLEROI) (۲۰:۳۹)

IMPERFECT VERB (TENSE PARADIGM ~~OF~~ AND MEASURES OF IMPERFECT ACTIVE TENSE

فعلِ مضارع :

تصریف (گردان) و اوزانِ مضارع معروف

35: In the Paragraph NO: 27:5 of Lesson NO: 27, we have already explained you, that division (Types) of verb according to Tenses (Time) in Arabic is as well in Three Means Past, Present and Future. After this discussion we understood few matters about Past Tense. Now we have to understand few matters about Present Tense (فعل حال) and Future Tense (فعل مستقبل) IN this regard you have to understand (Note) First matter that in Arabic only one Tense (Verb) is used for both Tenses (Present and Past فعل حال و فعل مستقبل) which is called فعل مضارع (MUDARAA)

:- IMPERFECT TENSE

For Example فَتَحَ

Its mean He opened

Its مضارع is يَفْتَحُ
Its mean
HE OPENS (Present)
OR
HE WILL OPEN (Future)

Like this way the Sence (مفهوم) of Present (حال) and Future (مستقبل) is Existed same time in the (فعل مضارع) (Imperfect Tense)

35:2.: Few symbols are used for formation of فعل مضارع (Imperfect Tense) from فعل ماضی (Past Tense) which are four. Its means ن.ا.ت.ی. Its "یَاتِیْ" Collection is called → یَاتَانِ (or اتین) Which symbol will be imposed on which Form (صیغہ)? This matter will be explained by the Paradigm (تصریف) on the next page. You have to carefully study This Table, (Paradigm, or تصریف گردان or conjugation), Then with the reference of this Table, You have to understand few matters.

IMPERFECT TENSE

فعل مضارع حروفا

PLURAL جمع	DUAL تثنيه	SINGULAR واحد		
يَفْعَلُونَ They	يَفْعَلَانِ They	يَفْعَلُ He does or He will do	Masculine مذكر	THIRD PERSON غائب
يَفْعَلْنَ They....	تَفْعَلَانِ They....	تَفْعَلُ She.....	Feminine مونث	
تَفْعَلُونَ You.....	تَفْعَلَانِ You....	تَفْعَلُ You.....	Masculine مؤكر	SECOND PERSON مخاطب
تَفْعَلْنَ You.....	تَفْعَلَانِ You.....	تَفْعَلِينَ You.....	Feminine مونث	
نَفْعَلُ We	نَفْعَلُ We	أَفْعَلُ I....	Masculine مذكر	FIRST PERSON متكلم
نَفْعَلُ We	نَفْعَلُ We	أَفْعَلُ I	Feminine مونث	

35:3. Now You have to carefully understand the changes in different (صیغہ) Forms with the help of special attentions on following table: the Letters ف ع ل are showed with 3 small Lines (- - -)

	جمع Plural	تثنیہ Dual	واحد Singular
غائب 3rd Person	يَـ ـْـ ـُـ ـُـوْنَ	يَـ ـْـ ـَـ ـَـانِ	مذکر يَـ ـْـ ـَـ ـَـ (Mas:)
	يَـ ـْـ ـَـ ـْـنَ	تَـ ـْـ ـَـ ـَـانِ	مونث تَـ ـْـ ـَـ ـُـ Fem:
مخاطب 2nd Person	تَـ ـْـ ـُـ ـُـوْنَ	تَـ ـْـ ـَـ ـَـانِ	مذکر تَـ ـْـ ـَـ ـُـ (Mas:
	تَـ ـْـ ـَـ ـْـنَ	تَـ ـْـ ـَـ ـَـانِ	مونث تَـ ـْـ ـَـ ـِـيْنَ (Fam
متکلم 1st Person	نَـ ـْـ ـَـ ـُـ	نَـ ـْـ ـَـ ـُـ	مذکر Masc: أَ ـْـ ـَـ ـُـ
	نَـ ـْـ ـَـ ـُـ	نَـ ـْـ ـَـ ـُـ	مونث أَ ـْـ ـَـ ـُـ (Fam
	Plural	Dual	(Singular:)

يَـ ـْـ ـَـ ـُـوْنَ	يَـ ـْـ ـَـ ـَـانِ	يَـ ـْـ ـَـ ـُـ	M
يَـ ـْـ ـَـ ـْـنَ	تَـ ـْـ ـَـ ـَـانِ	تَـ ـْـ ـَـ ـُـ	3Rd Person F
تَـ ـْـ ـَـ ـُـوْنَ	تَـ ـْـ ـَـ ـَـانِ	تَـ ـْـ ـَـ ـُـ	M
تَـ ـْـ ـَـ ـْـنَ	تَـ ـْـ ـَـ ـَـانِ	تَـ ـْـ ـَـ ـِـيْنَ	2nd Person F
نَـ ـْـ ـَـ ـُـ	نَـ ـْـ ـَـ ـُـ	أَ ـْـ ـَـ ـُـ	M
نَـ ـْـ ـَـ ـُـ	نَـ ـْـ ـَـ ـُـ	أَ ـْـ ـَـ ـُـ	1st Person F

35:4.. After carefully attention of table, described on Last Page, one matter Should be understood easily, that for the formation of علامت مضارع from ماضی we have to impose Symbol of imperfect (علامت مضارع) on Past (Verb) and impose a SAKOON (سکون) ْ on Letter ف (فاء فعل) and impose a DHAMMAH (ضمہ) (ُ) on Letter "ل" (لام فعل). The vowels (حرکات) of "ل" Changed due to Change in the FORMS (صیغہ). But the سکون ْ of Letter فا (فاء فعل) and the فتح َ of Symbol of imperfect (علامت مضارع) always existed (as it is), However all Three Vowels Means. DHAMMAH ضمہ (ُ) FATAH فتح (َ) and KASRAH (کسرہ) are imposed on Letter ع (عین فعل). Its Means

The way by which → The Three Measures (اوزان) of past tense (فعل ماضی) i.e فَعَلَ ، فَعِلَ ، فَعُلَ

are existed, in the Same manner There are Three measures of imperfect Tense اوزان مضارع are existed as → يَفْعَلُ ، يَفْعِلُ ، يَفْعُلُ

You have to read from Right to Left The discussion related to Those Three Measures will be explained in next Lesson انشاء الله At this moment You have to Pay Special attention to vowel of Letter "ع" (عین فعل) of فعل مضارع

of Given in the exercise of this Lesson and conjugate (گردان) According to this (Special Point)

35:5.. Please note another matter with the help of above table (Given on Page No) that Symbol of imperfection (علامت ناقص) "ی" is imposed on not only the Three forms (صیغه) Third Person Masculine (مذکر غائب) But also imposed on the Form (صیغه) of Third Person Feminine Plural (صیغه جمع مونث غائب) The Symbol ا (ALAPH) (MAS: & FEM:) is imposed only on 1st Person Singular (صیغه واحد متکلم) and Symbol "ن" (مذکر و مونث) on only 1st Person (MAS: Fem) Plural (صیغه جمع متکلم), and symbol "تا" (مذکر و مونث) is imposed on rest of all forms (بقایا صیغه)

35:6 We hope that you have also noted that word تَفْعَلُ is common in two form (صیغه) in the table of conjugation. (گردان), تصریف Don't worry on this base. (matter) when those words تَفْعَلُ will used in the Sentenses, then with the help of passage (عبارت) in the Paragraph, decision (تعین) of correct form ( ) is not difficult.

35:7 It is very important to memorise and Practice the Conjugation (گردان او تصریف) of (فعل مضارع) before try to understand the more matters of imperfect Tense (فعل مضارع)
There are 6 such imperfect verbs are given, whose meaning are of past are already studied by students

at the time their conjugation of فعل مضارع you have to carefully consider the vowel حرکت of Lettere من (کلمه ع) of all those words

EXERCISE NO 34

(رقم تمرین - ۳۴)

① يَبْعَثُ

② يَفْرَحُ

③ يَحْسَبُ

④ يَغْلِبُ

⑤ يَدْخُلُ

⑥ يَقْرُبُ

BELGIUM
10-02-2012

مباحث فعل مضارع

Discussion of imperfect
(TENSE)

FORMATION OF IMPERFECT PASSIVE

AND METHOD OF PRODUCING MEANING OF negative Sence and Future Sence IN The IMPERFECT TENSE

اسلوب تشكيل المعانى نفى ومستقبل فى المضارع
معروف و اسلوب تشكيل المضارع
مجهول

36: After the memorising the Paradigm (گردان or تصريف) of imperfect Tense and recognising of its Forms (صيغه) It is more suitable, that you have to Exercise (→ to use) those (imperfect forms صيغه فعل) in the Sentences. But before Starting the Exercise you have to carefully understand (fix in your mind) few more matters about imperfect Tense (فعل مضارع)

36:1 If you need to specify the future meaning in the imperfect Tense Then we have to impose a 'سَ' before imperfect Verb (فعل مضارع)

EXAMPLE: يَفْتَحُ meaning of يَفْتَحُ is He opens or He will open

But سَيَفْتَحُ has only one meaning which is **He will open:**

36:3. There is a Second method for Specifying the future meaning in the Imperfect Tense(فعل مضارع), which is that, Add word سَوْفَ before imperfect Verb(فعل مضارع). The meaning of سَوْفَ is Soon,

EXAMPLE سَوْفَ تَعْلَمُوْنَ

Soon you will come to know

36:4.: if we want to introduce the negative meaning in فعل ماضي (Past Tense) Then we have to write مَا before Past Verb (فعل ماضي)

EXAMPLE مَا ذَهَبْتُ

(I did not went)

for introducing the negative meaning (مفهوم ومعنى نافية) in the imperfect verb a word لا is added before imperfect verb (فعل مضارع)

EXAMPLE لَا تَذْهَبُ

You do not go.

OR

You will not go.

But Some times the word مَا is also added before imperfect verb.

EXAMPLE

He does not Know مَا يَعْلَمُ

OR He will not Know.

He

36:5 There is a same facility for the formation of passive verb of imperfect Tense (مضارع مجہول) which is in the past passive (ماضی مجہول)

It's means that the measure (وزن) of passive verb is only one, for all three measure اوزان يَفْعَلُ، يَفْعِلُ، يَفْعُلُ of Imperfect active (مضارع معروف)
[There is only one measure of (مضارع مجہول) of all three measures of مضارع معروف]

Which is يُفْعَلُ

from يَفْتَحُ to يُفْتَحُ

(He opens or He will open) [It was opened or It will be opened]

يَضْرِبُ to يُضْرَبُ

He beats or He will beat [He is beaten (or) He was beaten]

يَنْصُرُ to يُنْصَرُ

He helps or He will help [He is Helped He will be helped]

الحمدلله

الحمدلله -

EXERCISE NO: 35

رقم تمرين . ٣٥

TRANSLATE IN ENGLISH.

① هَلْ تَفْهَمُ الْقُرْآنَ ؟ لَا أَفْهَمُ الْقُرْآنَ

② هَلْ يَفْهَمُوْنَ اللِّسَانَ الْعَرَبِيَّ ؟
نَعَمْ يَفْهَمُوْنَهُ

③ هَلْ كَتَبْتُمْ وَاجِبَاتِ الْمَدْرَسَةِ ؟
لَا ! بَلْ سَوْفَ نَكْتُبُهَا.

④ هَلْ تَشْرَبْنَ الْقَهْوَةَ ؟
نَحْنُ لَا نَشْرَبُ الْقَهْوَةَ

⑤ هَلْ ذَهَبْتُمَا إِلَى الدِّيْوَانِ الْيَوْمَ ؟

لَا ! بَلْ نُبْعَثُ غَدًا ـ

⑥ اَلنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ

⑦ فَسَتَعْلَمُوْنَ مَنْ هُوَ فِيْ ضَلٰلٍ مُّبِيْنٍ

⑧ اِنَّ اللّٰهَ لَا يَظْلِمُ النَّاسَ شَيْئًا ـ

⑨ قُلْ يَا اَيُّهَا الْكٰفِرُوْنَ لَا اَعْبُدُ مَا تَعْبُدُوْنَ ـ

TRANSLATE IN ARABIC.:

① Door of Garden will open today
② Door of Garden will not open today
③ Where is door Keeper.?
I don't Know where is he gone.
④ Who do You (Plural for People) worship.
we worship ALLAH (سبحانه وتعالى)
5 Do You Know, Who create You.
Yes I Know ALLAH (سبحانه وتعالى) created me
⑥ You (Plural for People) Know. What I do,
and I Know what you (Plural) do.

CHAPTERS OF SIMPLE

:- TRILITEAL -:

:- ابواب ثلاثی مجرّد -:

37: You have already understood this matter in Previous Chapter's that Ok because due to cause of Changes in the vowels of Letter ع (کلمہ عین). Three measures of Past Tense (فعل ماضی) are formatted. Means

فَعَلَ - فَعِلَ - فَعُلَ

and in the same manner Three measures (اوزان) of imperfect (فعل مضارع) are formatted means

يَفْعَلُ - يَفْعِلُ - يَفْعُلُ

Now there is a Question that if we know the Past (ماضی) of a verb, then on which Measure (وزن) we have to format (تشکیل) the Imperfect (فعل مضارع) verb. In this Lesson we have to understand and Learn this matter:

37:2 -: If this option is possible that the vowel, (حرکت) which is on the Letter ع (کلمہ عین) This vowel, will be in same Position in the Imperfect Tense (فعل مضارع) means

PAST TENSE (فعل ماضی) :2

from فَعَلَ to يَفْعَلُ

فَعِلَ to يَفْعَلُ

and فَعُلَ to يَفْعُلُ

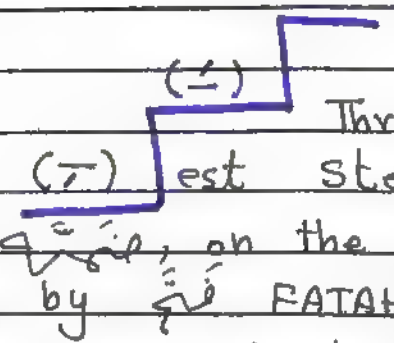
Then, our and Your work will be so easy. But. Situation is not Like this (manner) However, the real situation is that, for Example. all the verbs which are on the measure (وزن) of فَعَلَ in Past (ماضی), few of them imperfect (مضارع) is on the measure (وزن) of يَفْعَلُ. But few verbs of imperfect are on the measure of يَفْعِلُ and few are on يَفْعُلُ. Because of this Situation a large majority of Students worried too much. But this is not Such a matter of worry, as You (the Students (serious) are being worried. Real Purpose of this Lesson is that, to told You, How You find (Know) the measure (وزن) of imperfect (مضارع) and How You memorise it. But *1 before understanding these methods, You have to carefully understand *1 the complete Sketch of real situation with Your complete attention., Then انشاء الله You will not find any difficulty.

37.3 - You have found in above example

*1 ~~with~~ *1 It is very important that .... before

6 Groups are used. Now we have to understand that, which 3 Groups are not used

37:4. Now we ~~have~~ try to understand This matter with the help of a hypothesis (مفروضة) for this Look at following ~~ma~~ Sketch



Suppose there are Three steps, the heighest step is occupied by DHAMMAH ضمّة, on the middle step is taken over by فتحة FATAH (ـَ) and the lowest Step is in the control of كسرة (ـِ). And when we request Dhammah (ـُ), Could You Please Step down on the Place of فتحة (ـَ) and كسرة (ـِ). Then the Proud Dhammah refused to step down for any Lower Grade. Its mean all the verbs who are on the measure of فَعُلَ, Their only one Group فَعَلَ - يَفْعَلُ (can) only be used and remaining 2 Groups never be used.

37:5 In the Similar way when we request كسرة (ـِ) Could You please Step upwards and sit on the Place of فتحة (ـَ) Fortunately, كسرة accept this request But when we have further request for highest step كسرة (ـِ) refused, and argued I am now panted (tired and can't breath well), and I can't Step upwards for heighest Step. Its means, that

all verbs of Past who are on the measure (وزن) of فَعَلَ are divided in Three groups and this division is based on the Measure of their imperfect فعل مضارع

فَعَلَ → فَعَلَ - يَفْعَلُ
فَعَلَ → فَعَلَ - يَفْعِلُ
فَعَلَ → فَعَلَ - يَفْعُلُ

Same as if we distribute (تقسيم), the all Past verbs (فعل ماضي) which are on the measure of فَعِلَ and فَعُلَ, Then There are Total 9, groups Came in to existence (being) Means

فَعِلَ → فَعِلَ - يَفْعَلُ
فَعِلَ → فَعِلَ - يَفْعِلُ
فَعِلَ → فَعِلَ - يَفْعُلُ

فَعُلَ → فَعُلَ - يَفْعَلُ
فَعُلَ → فَعُلَ - يَفْعِلُ
فَعُلَ → فَعُلَ - يَفْعُلُ

But in Arabic instead of nine, mostly

two groups of verbs who are on the measure (وزن) of فَعِلَ means,

فَعِلَ - يَفْعَلُ

and فَعِلَ - يَفْعِلُ

only be used and the Third group فَعِلَ - يَفْعُلُ can not be used.

Now there is only one remaining vowel فَتْحَة (ـَ), so it feel no difficulty to change the position of up or down. that's why the all three groups of verbs which are on the measure of فَعَلَ can be used. So

• Total six groups are useable (مستعمل)

You can understand this matter by this way. That according to vowel of letter ع, possible 9 nine forms of past and imperfect will be as under:

	Letter ع of Past	Letter ع imper.	
1	ـَ	ـَ	
2	ـَ	ـِ	
3	ـَ	ـُ	
4	ـِ	ـَ	
5	ـِ	ـِ	
6	ـِ	ـُ	X
7	ـُ	ـَ	X
8	ـُ	ـِ	X
9	ـُ	ـُ	

The groups which are crossed can't be used or rarely (0.0001%) used.

Remaining 6 are normal useable (مستعمل) Forms

37:6 .: Now there is a problem (of), To recognise every group from six groups. This is needed for the purpose that for Example we are informed that the ROOT (مادة) ف.ت.ح is related to Group No - 1 then we can easily understand that its Past (ماضي) is فَتَحَ and imperfect (مضارع) is يَفْتَحُ Same as if we are told that, ض.ر.ب is related with Group No - 2 then we will format (تشكيل) it as ضَرَبَ . يَضْرِبُ in على هذا القياس

(in the similar Presumption)

37:7 The people who compiled the Rules of Arabic Grammer, they adopted This method that, every group named as a "باب" (Chapter). and choose a Verb from the verbs used in every Chapter "باب" And appointed it as a representative of this باب (Chapter) (Group). And named the باب on This Verb (فعل)

Example -: Name of Group No - 1 is باب فَتَحَ and Name of Group No 2 is باب ضَرَبَ Now we are giving the alloted name of every useable Group (مستعمل). Abbriviated Symbol (علامت اختصار) is also being given with every باب (Chapter), for this باب, which is First Letter of the name of this باب

Symbol علامت	Name of باب	Vowel of Letter ع Imperfect مضارع	Vowel of Letter ع Past ماضی	MEASURE (وزن)	Group No.
ف	فَتَحَ يَفْتَحُ	َ	َ	فَعَلَ يَفْعَلُ	1
ض	ضَرَبَ يَضْرِبُ	ِ	َ	فَعَلَ يَفْعِلُ	2
ن	نَصَرَ يَنْصُرُ	ُ	َ	فَعَلَ يَفْعُلُ	3
س	سَمِعَ يَسْمَعُ	َ	ِ	فَعِلَ يَفْعَلُ	4
ح	حَسِبَ يَحْسِبُ	ِ	ِ	فَعِلَ يَفْعِلُ	5
ک	كَرُمَ يَكْرُمُ	ُ	ُ	فَعُلَ يَفْعُلُ	6

NOTES.. ملاحظات

Chapters on Last page are called Chapters of Simple Trilitterals

ابواب ثلاثی مجرد :

① ابواب is pluval of باب, and in the concepts of Elymology and Syntax (صرف و نحو), what is the vowel (حرکت) of Letter ع in the forms of Past and imperfect verbs (صیغہ ماضی و مضارع). This matter you can easily understand by the Lable on Last page.

② Those are called Chapters of Trilletterals (ابواب ثلاثی). Because actual root (مادہ اصلی) of all those chapters are 3 letters. Meaning of ثلاثی is owner of 3 and understood (مراد) as owner of root of 3. You will study in next chapters. that Some times actual root will be of 4 letters This root is called "رباعی" Rubaai all the detail of ماضی, مضارع will be explained in next chapters. Here رباعی is only introduced for Explaining the Sence of ثلاثی. (مفہوم)

mostly Verbs are Trilletterals (ثلاثی)

3: The Meaning of مجرد (MUJARRAD) is "A Tree whose SKIN is Peeled off", or "a Human whose clothes are taken off". And if a Passage عبارت is left for vowels (حرکات) علامات ضبط or Symbols of control, This Passage is also called مجرد. Its Means, the meaning of مجرد is **IN ITS ORIGNAL FORM**
You will find in next chapters that few letters are added with ف ع ل of ثلاثی and Forms صیغہ of Past and Future imperfect (ماضی، مضارع)
This type of (Extra and added Letters) Verb is called مزید فیہ (Increased)
There are few chapters of (مزید فیہ افعال) Increased verb, which will be studied by You Later. At this Place مزید فیہ is described only for Explaining the Sence (مفہوم) of مجرد.
So in this case the meaning of ابواب ثلاثی مجرد is that those are Such chapters of فعل, Whose actual real root is of 3 letters and in صیغہ (FORM) of Past, There is not any extra Letter other than ف ع ل.

4: Chapters of Simple Trileterals (ثلاثی مجرد) are normally named with

Speaking with both first form of past and imperfect (اوّل اوّل صیغہ ماضی مضارع) Similar as given in the table on Page No...
However Some times abbriviated as Limited, for speaking only Form of Past (صیغہ ماضی) as described باب نصر
For Example:
or باب سمع
So it is supposed that Listener can understand imperfect from (صیغہ مضارع) from Past Form (صیغہ ماضی)
So, Now you have to Perfectly memorise those ابواب from the table given in Page No. .... These memorised table will be needed in the next chapters.
37:8 We hope that the Sketch of 6 groups or 6 ابواب should be clear in your mind. But Now there is a question that. How we know that which verb is belonged to which باب (Chapter). its means what will be the vowel of letter ع on the فعل ماضی or فعل مضارع? So Now Please note that Source of this knowledge is Arabic People (اَہلِ لِسَان). How they use past or imperfect. We have to Learn and memorise in the

Similar manner. For Example in English (Language) the Three Forms of Verb.

Know	Knew	Known
Say	Said	Said
walk	walked	walked

Which are needed to be memorise According to the way of English People. And we Know this way with the help of Dictionary. From Dictionary, we memorise not only the meaning of verb but also we memorise its باب as well. or if we have memorised the meaning and باب from any book or from any person, and then we forget or we doubted. Then in this case we use dictionary as a help.

37:9 This is a special quality of Arabic dictionary that words are not written in the Alphabetical order. But their roots are given in Alphabetical order And with the root (of every verb) First of all its Past and Imperfect (ماضی، مضارع) meaning are written. for Example word تفرّحن can not be found in the Range of ت its root is ف ر ح That's why we can found it is the Range of ف under root ف ر ح ...

with it, in most dictionaries, This matter is also clearly pointed that, this root (مادة) is belonged to which باب or ابواب

37:10.: There are two ways to show the name of باب with Past and imperfect (ماضی، مضارع)

(1).: in old dictionaries normally the symbol of باب relavent باب is written in the bracket (قوسین) with the root (مادة)

EXAMPLE.:

فَرِحَ (س) = سَمِعَ يَسْمَعُ

فَرِحَ يَفْرَحُ means its

will be the real past and imperfect.

Now you will translate تَفْرَحْنَ according to understanding the form of paradigm (صیغہ گردان) or (صیغہ تصریف)

"You all women will happy."

This is the translation of تَفْرَحْنَ

(Please note 5+5 words are required for translating one word of Arabic)

"فصیح و بلیغ لسان العربی"

2.: In the modern dictionaries of Arabic The form of Past (صيغة ماضي) is written with vowel of letter ع (حركت عين), then they write a Line, and on this Line, they write the vowel of Letter ع of imperfect (حركت عين فعل مضارع)

EXAMPLE.: فَرِحَ

Its means is same.

فَرِحَ . يَفْرَحُ

We will use first method to tell the باب of any verb (فعل) for Example. There (in this book) will be a (ب) is written in front of فرح and meanings are written "Happy", by noticing (ب) you understood that its past is فَرِحَ and imperfect is يَفْرَحُ

Same as for باب فَتَحَ (ف) and for باب ضَرَبَ, you will be found (ض). By this method, Knowledge of باب is clarified in the vocabulary of This Lesson, by writing again the verbs of Previous Lessons, and also pointing the chapters of those verbs (ابواب افعال), so that you can memorise their meaning by the specific

method, which is being told (to) you.

37:11. Now we are on this question that what is (easy and correct) Method to memorise the (الابواب), So Now you need not to memorise the meaning of verbs with old method,

For Example. don't say that "meaning of فَرِحَ is "Happy", or the meaning of كَتَبَ is "To write"

But However you have to say Same time past and imperfect (ماضی، مضارع) and then say infinitive meaning (مصدری معنی)

EXAMPLE:- Meaning of

فَرِحَ - يَفْرَحُ is Happy

OR

فَرِحَ - يَفْرَحُ - فَرَحًا

imperfect ↓ ↓ Past

infinitive

كَتَبَ - يَكْتُبُ is to write

OR

كَتَبَ - يَكْتُبُ - كَتْبًا

etc will be written in the dictionary.

You need to memorise (ن) دَخَلَ means to Enter.

in this way

دَخَلَ يَدْخُلُ means to Enter.

OR

دَخَلَ يَدْخُلُ دَخْلًا

If you forget or miss, then Check the dictionary. Now you are comparatively abel to Check the dictionary

مَاشَاءَ اللّٰهُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ.

From this moment, you need to be habtual (عادت) for using the dictionary.

37:12.: This Lesson is too Lengthy but it is more suitable to describe qualities of few Chapters (ابواب) for your facility and interest. so you have to note that, most Chapters (not all) from باب سَمِعَ, There is description of such a

Quality or a matter, which are temporary or for a Less time. for Example

فَرِحَ .: Happy

حَزِنَ .: Sad

Another matter is that most verbs (not all) from this باب are (افعال لازم) intransitive Verbs).

However the verbs belonged to the باب كَرُمَ are with such a quality or a matter which is not temporary But Permanent (دائمي)

for Example

حَسُنَ Beautiful

شَجُعَ Brave

Another matter is that all verbs belonged to this باب are (افعال لازم) (intransitive verbs).

The Special Quality of باب فتح is related with Letters of root (حروف ماده), and which is that, There is a Letter from Gutteral Letters حروف حلقي [ء، ه، ع، ح، غ، خ] must be in the place of Letter ع or Letter ل. [حرف عين او حرف لام] only few

roots are excepted [مستثنیٰ]
Quality of باب حسب is that only few (Just in very small number) Verbs are belonged to this باب that's why its is باب حسب is rarely used.

VOCABULARY :-

ماضی	مصدر	
دَخَلَ	(ن)	To Enter
غَلَبَ	(ض)	To overcome (victorious)
قَرُبَ	(ک)	To near
قَرَءَ	(ف)	To read
كَتَبَ	(ن)	To write
جَلَسَ	(ض)	To sit
قَدِمَ	(س)	To Come
ذَهَبَ	(ف)	To Go
قَعَدَ	(ن)	To Sit
ذَكَرَ	(ن)	To Remember
فَرِحَ	(س)	To Happy

ضَحِكَ	(س)	To Laugh
بَعُدَ	(ک)	To Far, distant
فَتَحَ	(ف)	To open
أَكَلَ	(ن)	To eat
نَجَحَ	(ف)	To Succeed
مَرِضَ	(س)	To Sick
ضَرَبَ	(ض)	To beat
رَفَعَ	(ف)	To raise
حَمِدَ	(س)	To Praise
خَلَقَ	(ن)	To Create
بَعَثَ	(ف)	To Send
سَئَلَ	(ف)	To ask To beg
طَلَعَ	(ن)	To rise

مَنَحَ	(ف)	To donate
عَلِمَ	(س)	To Know
صَيْفٌ		Summer
جَائِزَةٌ		Prize
نَهَضَ	(ف)	To Lift
لَعِبَ	(س)	To Play
رَزَقَ	(ن)	To Sustain
سَمِعَ	(س)	To Listen (Hear)
حَسِبَ	(ح)	To conceit
شَرِبَ	(س)	To drink
ذَبَحَ	(ف)	To Slaughter
وَجِلَ	(س)	To feel fear
شَكَرَ	(ن)	To thank
طَلَبَ	(ن)	To Demand

فُطُور Break fast

شِتَاء winter

إِعَانَة Help

صَدَقَ (ن) To speak truth

هَزَمَ (ض) To defeat

لَبِثَ (س) To stay

EXERCISE-NO. 36 'A'

(تمرین نمبر ۳۶ - الف)

For following sentences.

(i) Tell the root of verbs

(ii) Explain past, imperfect, Active Passive (ماضی، مضارع، معروف، مجہول)

(iii) Tell the صیغہ (form), and where the chances of more than one, There you have to write all Possible صیغہ (FORM)

(iv) Then Translate according to ~~This~~ above Situations

① تَنْهَفَانِ

② لَصْدُقُ

③ يَلْعَبْنَ ⑨ كُمْ لَبِثْتُمْ

④ طَلَبْتُمُوْهُمْ ⑩ طَلَبْنَا

⑤ هُزُمْتُمُوْنِي

⑥ تُرْزَقِيْنَ ⑪ طَلَبَنَا

⑦ تَطْلُعُ الشَّمْسُ

8 مُنِحُوْا ⑫ طَلَبْنَ

EXERCISE-NO-36-B

رقم تمرين ٣٦-ب

Impose Vowels and declension (حركات واعراب) on the following passages and Translate in English

① يا عبدالرحمن! متى تذهب الى المدرسة
انا اذهب بعد الفطور.

② هل تشربون القهوة عندى؟
يا سيدى! نحن شربناها الآن.

③ هل انت تقرء هذا الكتاب
فى المدرسة؟ نعم! يقرء
هذا الكتاب فى المدرسة

④ طلعت الرجال الجبل فى الصيف ثم
نزلوا فى الشتاء.

⑤ الله يعلم ما فى صدوركم

28-06-2012

EXERCISE - NO. 36.C

رقم تمرين ٣٦ . C

Point out the mistakes in following Sentences. Then correct all those Sentences and write them again and translate in English.

① كَتَبَتْ الْمُعَلِّمَةُ

② سَيَكْتُبُوْنَ الْمُعَلِّمُوْنَ

③ دَخَلَ وَلَدَانِ فِي الْمَدْرَسَةِ

④ فَرِحَ أَمِيْرُ الْمَدْرَسَةِ الْبَنَاتِ
ثُمَّ شَكَى مُعَلِّمَاتٌ وَمُنْحِنٌ
جَائِزَةٌ

⑤ طَلَبُوْا مِنِّيْ إِعَادَةً لِلْمَدْرَسَةِ
الطَّيِّبَةِ

KINDS OF PAST (Part-1)

اقسامِ ماضی (جزاوّل)

38: You may be thinking that the imperfect Tense (فعل مضارع) is started after Past tense (فعل ماضی). Now in between (discussion of imperfect) again there is Lesson of Past Tense (فعل ماضی). Now understand the cause of this matter.

2-3-2013 Actuallay A Verb is used in different kinds of Past (فعل ماضی) which (that Particular verb) its Past is called كَانَ (He, she, it ... was) and (Kaana)

its imperfect (فعل مضارع) is يَكُوْنُ (Yakoonoo) (He, she, it ... is or will)

Thats why it was important that you have to understand (فعل مضارع) imperfect with (فعل ماضی) Past Tense. and then you have to introduce this verb means كَانَ and يَكُوْنُ

38:2 : Second Matter is that The Paradigm (تصریف گردان) of كَانَ and يَكُوْنُ is a bit different than the General Paradigm (تصریف عام) of Past and Imperfect (ماضی، مضارع), you can understand (انشاء اللہ)

Its cause, When you will Study the rules of* حروفِ علّت (HAROOF-E-ILLAT) ( ) and their rules in the third Part of this book. But at the moment, Now you have to memorise (and Learn) the Pardigm of يَكُوْنُ - كَانَ so that you will be able to understand their ~~use~~ (يَكُوْنُ - كَانَ) use in the description of Kinds of Past in the next Lesson. (Please note the difference of Paradigm of يَكُوْنُ - كَانَ and Genellal Pardigm of مضارع - ماضی is still mystry untill you read حروفِ علت and their rules in Third Part of this book So be Patient

إِنَّ اللّٰهَ مَعَ الصَّابِرِيْنَ۔

No doubt, but Certainly ALLAH سبحانہ وتعالیٰ is with Patient People..

*Please note حروفِ علت are الف، واؤ، یائے (ا، و، ی) They are also called unsound vowels, Actually علت is called disease also called sick Letters, those Letters have a special role in Arabic Grammer, will discuss Later انشاء اللہ۔

:- PARDIGAM OF PAST -:

8-3-2013

كَانَ

PLURAL جمع	DUAL تثنیہ	SINGULAR واحد		
كَانُوا	كَانَا	كَانَ	Masculine مذکر	THIRD PERSON غائب
They (more than Two were	They (two) were	He was		
كُنَّ	كَانَتَا	كَانَتْ	Feminine مونث	
They	They	She was		
كُنْتُمْ	كُنْتُمَا	كُنْتَ	Masculine مذکر	SECOND PERSON مخاطب
You were	You (Two) were	You (Male) was		
كُنْتُنَّ	كُنْتُمَا	كُنْتِ	Feminine مونث	
You	You	You (female) was		
كُنَّا	كُنَّا	كُنْتُ	Masculine مذکر	FIRST PERSON متکلم
We were	We (Two) were	I .. was		
كُنَّا	كُنَّا	كُنْتُ	Feminine مونث	
We .. were	We .. were	I .. was		

22-3-2013

PARADIGM OF IMPERFECT:
:- مضارع -:

PLURAL جمع	DUAL تثنیہ	SINGULAR واحد		
يَكُوْنُوْنَ	يَكُوْنَانِ	يَكُوْنُ	Masculine مذکر	THIRD PERSON غائب
They are ... (more than Two)	They are ... or (Two)	He is or		
They will be ...	They will be	He will be ...		
يَكُنَّ	تَكُوْنَانِ	تَكُوْنُ	Feminine مونث	
They are	They are or (Two)	She is or		
They will be	They will be	She will be		
تَكُوْنُوْنَ	تَكُوْنَانِ	تَكُوْنُ	Masculine مونکر	SECOND PERSON مخاطب
You are or	You are or (Two)	You are (or		
You will be	You will be	You will be		
تَكُنَّ	تَكُوْنَانِ	تَكُوْنِيْنَ	Feminine مونث	
You are or	You are or (Two)	You are or		
You will be	You will be	You will be		
نَكُوْنُ	نَكُوْنُ	أَكُوْنُ	Masculine مذکر	FIRST PERSON متکلم
we are or	~~You~~ we are or	I am or		
we will be	~~You~~ we or be	I will be		
نَكُوْنُ	نَكُوْنُ	أَكُوْنُ	Feminine مونث	
we are or	we are or	I am or		
we will be	we will be	I will be		

38:3 -: Please note this matter also, that كَانَ normally used as the meaning of "WAS". Its means, it is used as Past Tense. and يَكُوْنُ Normally used as "مضارع" For future Tense as the Meaning of "will" or "will be" only for Present Tense. It is not used as the Meaning of "IS" Past or Imperfect of this Verb is not used.

However this matter is discussed normally as جُمْلَه إِسْمِيَه (NOMINAL SENTENSE) for Example:

"ZAID WAS SICK"

We need to use "كَانَ" for translating in Arabic

كَانَ الزَّيْدُ مَرِيْضًا

and for "ZAID will be SICK"

يَكُوْنُ الزَّيْدُ مَرِيْضًا

There are few rules of using كَانَ، يَكُوْنُ we have to study Later, those rules But at the moment you have to

It looks like

Its means

Same time internationally both matters Pakistan was Centre of world Politics and Local Leaders were corrupt ...

Pakistan Day - 73 years before, In Lahore Pakistan Resolution was Passed, Pakistan is Still incomplete dream because of Mishandeling and corruption of, Polititions Military Leaders, Religious Leaders and Civil Bureacracy As well Judiciary... But Pakistan is also under Judeaz Masonic conspiracy from its 1st day... But at Lahore Pakistan will be a Supreme Power of world Politics

Translate → "ZAID IS SICK"
(Translation of) is only
زَيْدٌ مَرِيْضٌ

38:4 You may remember that in Lesson No 10 (of 1st Part of this book) when we were teaching you How to Produce Negetive Sence in the Nominal Sentence (جملہ اسمیہ). Then we banned the use of "لَيْسَ" that you have to use it with only Third Person Singular Masculine (صیغہ واحد مذکر غائب). The main cause of this is that use of لَيْسَ is according Person of Verb (صیغہ فعل). Now it is time to memorise The Paradigm of لَيْسَ. So that you have to Learn the correct Method of use of لَيْسَ.

لَيْسَ	لَيْسَا	لَيْسُوا
He is not		
لَيْسَتْ	لَيْسَتَا	لَيْسْنَ
لَسْتَ	لَسْتُمَا	لَسْتُمْ
لَسْتِ	لَسْتُمَا	لَسْتُنَّ
لَسْتُ	لَسْنَا	لَسْنَا
لَسْتُ	لَسْنَا	لَسْنَا

29-3-13

PARADIGM OF "لَيْسَ"

PLURAL جمع	DUAL تثنيه	SINGULAR واحد		
لَيْسُوا They are not	لَيْسَا They Two are not	لَيْسَ He is not	Masculine مذكر	THIRD PERSON غائب
لَسْنَ You are not	لَيْسَتَا You are not	لَيْسَتْ You are not	Feminine مونث	
لَسْتُمْ You are not	لَسْتُمَا You Two are not	لَسْتَ You are not	Masculine مذكر	SECOND PERSON مخاطب
لَسْتُنَّ You are not	لَسْتُمَا You Two are not	لَسْتِ You are not	Feminine مونث	
لَسْنَا we are not	لَسْنَا we are not	لَسْتُ I am not	Masculine مذكر	FIRST PERSON متكلم
لَسْنَا we are not	لَسْنَا we are not	لَسْتُ I am not	Feminine مونث	

38:5 –: Please understand ~~the~~ a difference between كَانَ and لَيْسَ. The Paradigm of كَانَ is of both Types means Past and imperfect (ماضي ومضارع) This verb "كَانَ" is used both Types. However the Paradigm of لَيْسَ is only of لَيْسَ. Its means This verb is not used as Imperfect (فعل مضارع) The meaning of لَيْسَ is "is not" or "are not" Instead of "was not" etc etc. Its means, The Paradigm of

18-5-13 This verb (فعل) looks Like (فعل ماضي) Past Tense. But It alway give us the meaning of Present Tense (فعل حال)

38:6 –: We have told You in the lesson no 10: that when لَيْسَ is used in a Nominal Sentence (جملہ اسمیہ) Then it (لَيْسَ) caused to change the meaning of sentence which is that Negetive Sentence is Produced in Sentence and also caused declineable change (التَّبَدُّلُ الإعْرَاب) (ATTABADDUL-ERAAB) (Declension by vowels اعراب بالحركة) (ERAAB-BIL-HARAKAH)

which is that, Predicate خبر will Changed into Accusative case (حالة نصب) (To impose فتح on Last letter)

Another option is that, to impose "بِ" befor Predicate and change it in to Genetive case (حالة مجرور) (with imposing (كسرة) under the Last letter of Predicate "خبر") Please note that meaning will not change in any case.

For Example "لَيْسَتِ الْمُعَلِّمَةُ قَائِمَةً"

(Female) Teacher is not Standing
(Lady)

We can say (OR)

لَيْسَتِ الْمُعَلِّمَةُ بِقَائِمَةٍ

Now you have to memorise this matter that "كَانَ" is also used in Nominal Sentence (جملة اسمية) and when كَانَ is used in Nominal Sentence Then it (كَانَ) caused to change the meaning of Sentence, which is that, Normally the meaning of "was" is produced in the sentence instead of "IS" (Its means Past tense is considered) and (Similar to behaviour of لَيْسَ) كَانَ also changed sentence into Accusative Change (حالة نصب) by imposing

Two فعل on the Last Part of Predicate (خبر)

For Example:- كَانَ الْمُعَلِّمُ قَائِمًا

Male Teacher was Standing

Please note that كَانَ is not imposed before the Predicate of Sentence. Please Keep in your mind clearly This basic difference.

24-5-13

38:7:- Please Keep in mind a Special matter relating to the use of كَانَ and لَيْسَ, which is that, كَانَ and لَيْسَ are used as Verb (فعل). However Their Subject (فاعل) is called their Noun (اسم) for Example

لَيْسَ الْمُعَلِّمَةُ قَائِمَةً

in above Sentence: المعلمة is actually Subject (فاعل) of لَيْسَ, But in the Terms of SYNTAX (نحو), it is [اصطلاح] called Noun of لَيْسَ

Same as in → كَانَ الْمُعَلِّمُ قَائِمًا ←

الْمُعَلِّمُ is subject of كَانَ

But in the Rules (قواعد) of syntax

It is called Noun (اسم) of كَانَ
Now, because you know that كَانَ and لَيْسَ are used as VERB, then Now This matter will be clear in your mind that their are two ways of their use.

38:8—: if the Noun of كَانَ and لَيْسَ or اسم

If the Noun (Subject) of كَانَ or لَيْسَ is an apparent Noun (اسم ظاهر) (not a Personal Pronoun) then their (Person, Form, Gender) will be Singular (واحد) (However, but) certainly for masculine Masculine singular will be used and for feminine, feminine Singular will be used.

for Example—:

كَانَ الْوَالِدَانِ صَالِحَيْنِ

Both boys were pious.

كَانَتِ الْبَنَاتُ صَالِحَاتٍ

Girls were pious.

لَيْسَ الرِّجَالُ مُجْتَهِدِيْنَ

Men are not hardworking

لَيْسَتِ الْمُعَلِّمَاتُ مُجْتَهِدَاتٍ

Lady Teachers were not hardworking.

38:9 —:

if the Noun of كَانَ and لَيْسَ is not an apparent Noun (آ ظاهر) But found in the صيغ (Person) as a Subjective Pronoun (ضمير فاعلي), Then in this case, Their "that" Person (صيغ 4) will be used which will be according to Subjective Pronoun (ضمير فاعلي) for Example

كُنْتُمْ ظَالِمِيْنَ

You (People) were cruel

Here, in كُنْتُمْ, the Subjective Pronoun (ضمير فاعلي) of أَنْتُمْ is actually Noun (اسم) of كَانَ.

Same as in → لَسْنَا ظَالِمِيْنَ

(we are not cruel

Here the Subjective Pronoun (ضمير فاعلي) of نَحْنُ is Noun of لَيْسَ.

EXERCISE-37

تمرين - ٣٧

Translate in English.

1 كَانَتْ زَيْنَبُ قَائِمَةً

2 كَانَ الرِّجَالُ جَالِسِيْنَ

3 هَلْ كُنْتُمْ مُعَلِّمِيْنَ ؟

4 مَتَى كُنْتَ طَالِبًا ؟

5 كُنْتُ طَالِبًا قَبْلَ عَامَيْنِ .

6 مَتَى تَكُوْنُ مُدَرِّسًا ؟

7 أَكُوْنُ مُدَرِّسًا إِنْ شَاءَ اللّٰهُ فِي هٰذَا الْعَامِ .

8 كُنَّ مُجْتَهِدَاتٍ

9 أَكُنْتَ طَالِبًا فِي الْمَدْرَسَةِ ؟

10 لَا ! كُنْتُ طَالِبًا فِي الْمَدْرَسَةِ

" كُنَّا كَارِدِيْنَ

لَيْسُوْا هَادِقِيْنَ 12

كُنَّ جَالِسَاتٍ هُنَا 13

TRANSLATE IN ARABIC

1 Those two women were stood here.

2 This man was JEW. Now he is not JEW

3 Were you both (men) still in Mosque.
Yes! we were in Mosque.

4
Were you both are not Sons of Mahmood.? No Sir,
We are not Sons of Mahmood.

5 No doubt, Certainly (Female) Students were present.

KINDS OF PAST

(PART-II)

اَقسامِ ماضی

(جزثانی)

VVV IMP NOTE-: Please note that Arabic is Language of Arab People and Arabs are only in the middle east Area. English is Language of unknown or Less known Area in those days, (Means in 571 AD — 632 AD). Many Local People never believe God or JESUS (سبحانہ وتعالیٰ and علیہ السلام) because Why those Concepts and why JESUS or all those Biblical Figures, Holy Prophet, Why Why they born in only Middle East why JESUS Born in Betheleum or Jerusalem. Why not in England France or Germany, why not in America, Canada, Australia or NewZea Land, Why all south America, Central America, Even Africa (Except Moses, Josef) is was neglected. May be unknown Holy Prophets (علیہ السلام) Born is Those all area. But why Central figure

were in JERUSALEM, ① It was Geographically centre of 3 continents Asia, Europe and Africa, ② Very good weather all year, ③ Agriculture Fertile.

Arabic is فصيح و بليغ
Language

for Example in English word (ELOQUENT) uncle is for many relatives. But in Arabic every uncle has a specific name, for horse/camel. So words can be used. Arabic was introduced in Europe through Spain, But English and Arabic were more familiar during and after CRUSADES. The Great King of England RICHARD THE LION HEART and SALADIN were starting personalities of English and Arabic After that There were many words were introduced in English from Arabic. But There are only 4 kinds of Tenses in English

Past – Present – Future

Indifinite – Continous – Perfect Perfect Continous

(مطلق) – (جاری) (مکمل) (مکمل جاری)

But in Arabic, Persian, URDU, There are more Variety and Senses to Explain your Point of view in more details Because English _ _ _ Language not eloquent as Arabic. Thats why a bit Problem. But for a British Born muslim Student. we need to transfer the Sense of Tenses (and Senses) and Sentenses in Arabic. So that A Student can understand basic spirit of Arabic. So he can understand Holy Quran and Hadith Mubarak. So next chapter a Lot different style of Past

Those Types of Part are quiet different - But in Arabic Those are used to Explain the Sentences in many dimensions. (الشرح)

اقسامِ ماضی (جز ثانی)

KINDS OF PAST

39 -: (PART-II)

Actually the six kinds of Past are the Subject of Persian and URDU. Please note that in Arabic There are not six kinds of Past Like URDU, Persian (and English) But the kinds of Past (as well) which were normally used in Persian, and URDU, There sense and meaning can be translated in Arabic by the following Rules. (But first the 6 kinds as under

Past Perfect ماضی بعید *

Past Progressive ماضی استمراری

Past NEAR (Present Perfect) ماضی قریب

Past (Probable) ماضی شکیہ

Past conditional ماضی شرطیہ

Past optative ماضی تمنی اور تمنائی

* Please note we need to understand 6 kinds because in Holy Quran, Those kinds are used in different Places.

BAEED

39:2. ماضی بعید (Past Perfect)

Impose كَانَ before Past indefinite (ماضی مطلق), creates the Past Perfect ماضی بعید

For Example the meaning of ذَهَبَ is "He went". However when we say كَانَ ذَهَبَ means "He has gone" please note that the Paradigm of كَانَ (تصریف OR گردان) will continous with the Paradigm of Relevant Past respectively. you will understand This matter from the Complete Paradigm of "فعلِ ماضی بعید" which is on Table Page No 386

39:3

ماضی اِستمراری

Past Progressive

in This kind of "past". Task [will be being continously] was shown in a continous manner. For Example in English when we say "He was writing" or He wrote", it means He has been writing" Task of writing is in Continous Sense. In Arabic if impose كَانَ before فعل مضارع (imperfect) It Produce meaning of Past Progressive For Example كَانَ يَكْتُبُ means He wrote, or He was writing or He has

(P-387)

فعل ماضي بعيد

PAST PERFECT TENSE

PLURAL جمع	DUAL تثنيه	SINGULAR واحد		
كَانُوا ذَهَبُوا They had gone	كَانَا ذَهَبَا They had gone	كَانَ ذَهَبَ He had gone	Masculine مذكر	THIRD PERSON غائب
كُنَّ ذَهَبْنَ They had gone	كَانَتَا ذَهَبَتَا They had gone	كَانَتْ ذَهَبَتْ She had gone	Feminine مونث	
كُنْتُمْ ذَهَبْتُمْ You had gone	كُنْتُمَا ذَهَبْتُمَا You had gone	كُنْتَ ذَهَبْتَ You had gone	Masculine مذكر	SECOND PERSON مخاطب
كُنْتُنَّ ذَهَبْتُنَّ You had gone	كُنْتُمَا ذَهَبْتُمَا You had gone	كُنْتِ ذَهَبْتِ You had gone	Feminine مونث	
كُنَّا ذَهَبْنَا we had gone	كُنَّا ذَهَبْنَا we had gone	كُنْتُ ذَهَبْتُ I had gone	Masculine مذكر	FIRST PERSON متكلم
كُنَّا ذَهَبْنَا we had gone	كُنَّا ذَهَبْنَا we had gone	كُنْتُ ذَهَبْتُ I had gone	Feminine مونث	

been writing. Here the Paradigm of كان and relevant Paradigm of IMPERFECT (فعل مضارع) will continue Respectively.

39: 4 → ماضی قریب

(PAST NEAR) (OR) PRESENT PERFECT —:

In this Tense, Task is shown as, it is Completed in the recent Past or we can Say Present Perfect (فعل حال متصل) [and Please note Present Perfect is such type of Past which is very near in Time Phenomena. Authentic teacher of Arabic can Explain in a very easy way to Students). For Example if we say He went or He has eaten or He Has gone He has written. In all those Sentence It clearly Shows or feels that the Task of going or writing or eaten is completed recently, Means in the very near Past. or another words, we can say PRESENT PERFECT: In Arabic Just impose word "قد" (QUD) before Past indifinite فعل ماضی مطلق, for with This action not only the meaning of ماضی قریب (Present perfect) is produced in the sentence, But also the Senee of INSISTING "تاکید" in the Sentence.

for Example "قد ذهب" (He has gone)

فعل ماضی استمراری

:- PAST PROGRESSIVE TENSE :-

Please note 3 Tenses of English are compatible with

PLURAL جمع	DUAL تثنیه	SINGULAR واحد		
كَانُوا يَكْتُبُونَ They wrote	كَانَا يَكْتُبَانِ They wrote	كَانَ يَكْتُبُ He wrote	Masculine مذکر	THIRD PERSON غائب
كُنَّ يَكْتُبْنَ They wrote more than two	كَانَتَا تَكْتُبَانِ They wrote (2 women)	كَانَتْ تَكْتُبُ She wrote	Feminine مونث	
كُنْتُمْ تَكْتُبُونَ You wrote	كُنْتُمَا تَكْتُبَانِ You wrote	كُنْتَ تَكْتُبُ You wrote	Masculine مذکر	SECOND PERSON مخاطب
كُنْتُنَّ تَكْتُبْنَ* You wrote	كُنْتُمَا تَكْتُبَانِ You wrote	كُنْتِ تَكْتُبِينَ You wrote	Feminine مونث	
كُنَّا نَكْتُبُ we wrote	كُنَّا نَكْتُبُ we wrote	كُنْتُ أَكْتُبُ I wrote	Masculine مذکر	FIRST PERSON متکلم
كُنَّا نَكْتُبُ we wrote	كُنَّا نَكْتُبُ we wrote	كُنْتُ أَكْتُبُ I wrote	Feminine مونث	

Please understand this difference for ماضی بعید that the (Form Past) (صیغہ ماضی) of Real verb will continue with كَانَ. But in استمراری the form of Past will continue with مضارع

* تَكْتُبْنَ

كَانَ

He was writing (or)
He has been writing
Past indefinite
Past continous
Past Perfect continous

(2-6-13)

فعل ماضی قریب :-

:- PRESENT PERFECT TENSE

PLURAL جمع	DUAL تثنیہ	SINGULAR واحد		
قَدْ ذَهَبُوْا They have gone	قَدْ ذَهَبَا They have gone	قَدْ ذَهَبَ He has gone	Masculine مذکر	THIRD PERSON غائب
قَدْ ذَهَبْنَ They have gone	قَدْ ذَهَبَتَا They have gone	قَدْ ذَهَبَتْ She has gone	Feminine مونث	
قَدْ ذَهَبْتُمْ You have gone	قَدْ ذَهَبْتُمَا You have gone	قَدْ ذَهَبْتَ You have gone	Masculine مذکر	SECOND PERSON مخاطب
قَدْ ذَهَبْتُنَّ You have gone	قَدْ ذَهَبْتُمَا You have gone	قَدْ ذَهَبْتِ You have gone	Feminine مونث	
قَدْ ذَهَبْنَا we have gone	قَدْ ذَهَبْنَا we have gone	قَدْ ذَهَبْتُ I have gone	Masculine مذکر	FIRST PERSON متکلم
قَدْ ذَهَبْنَا we have gone	قَدْ ذَهَبْنَا we have gone	قَدْ ذَهَبْتُ I have gone	Feminine مونث	

39:5 -: ماضی شکّیہ

: — PAST PROBABLE — :

Past Probable is a past in which A task was done in past with doubts, for Example -:
"Perhaps he wrote a letter:
Perhaps he had written a letter:
in Arabic, for the formation of Past Probable (ماضی شکّیہ), Impose يَكُوْنُ before actual verb of Past indefinite (فعل ماضی مطلق) For Example -
"Perhap he wrote" يَكُوْنُ كَتَبَ
Perhap he had written.
in above sentense Paradigm of مضارع of كَانَ which is يَكُوْنُ will continue with Paradigm of actual verb of Past indefinite Tense. (form of actual verb) (اصل فعل صیغہ ماضی).

For Example يَكُوْنُ كَتَبَ
يَكُوْنُوْنَ كَتَبُوْا
تَكُوْنُ كَتَبَتْ

39:6 -: Please note this matter that, if Subject of actual verb is apparent Noun (اسم ظاہر) Then
(1) -: if there is يَكُوْنُ or تَكُوْنُ Masculine or feminine, Then Form (صیغہ) will be definitely Singular.

(ii) -: After it subject of actual verb means apparent Noun "اسم ظاهر" will be written. Which is now called Noun of كَانَ.

(iii) -: After it actual verb will be written according to the form (صيغه) of apparent Noun (اسم ظاهر) (Means Singular Plural, Masculine Feminine)

For Example

يَكُوْنُ الْمُعَلِّمُ كَتَبَ

يَكُوْنُ الْمُعَلِّمُوْنَ كَتَبُوْا

تَكُوْنُ الْمُعَلِّمَاتُ كَتَبْنَ

39: 7 -: Word "لَعَلَّ" (Perhaps)

By using word لَعَلَّ the meaning of Past Probable can be Produced in the Sentence But Please note that 2 matters about the use of لَعَلَّ

No. 1 Word لَعَلَّ can't be written before any verb. But However it is imposed before apparent Noun (اسم ظاهر) or imposed before any Pronoun. "ضمير"

No: 2 it لَعَلَّ will Change its Noun in to

Accusative case (حالة نصب) Same as word "إنّ"

لَعَلَّ الْمُعَلِّمَ كَتَبَ مَكْتُوبًا

Perhaps, teacher had written a letter
" " has written a letter
Perhaps teacher wrote a letter
Perhaps teacher had been written a letter
Perhaps teacher has been written a letter

Please note above Arabic Sentence can be campatible with 5 English Sentences. (i) Present Perfect Tense (ii) Present Perfect Tense (iii) Past indefinite Tense (iv) Past Perfect Tense (v) Past Perfect continous tense.

لَعَلَّهُ كَتَبَ مَكْتُوبًا ..

Perhaps, he has written a letter

39:8. You can understand from above examples that those types of Sentences can not be called or understood as a kind of Past "فعل ماضي"

Actually This is a matter of imposing لَعَلَّ in the Nominal Sentence (جملة اسمية), by which the meaning of Past Probable (ماضي شبيه) can be Produced in the Arabic

Sentences. This matter is only Possible in only one way, that When the Predicate of Nominal Sentence is Form "فعل" of Past tense.

For Example:- From → اَلْمُعَلِّمُ كَتَبَ

Teacher has written.

To → لَعَلَّ الْمُعَلِّمَ كَتَبَ

Perhaps teacher has written a letter.

But if the Predicate (خبر) of Nominal Sentence is imperfect verb (فعل مضارع) Then the meaning of doubt / Probability will be Produced. but this meaning is in the future tense (فعل مستقبل)

For Example

لَعَلَّ الْمُعَلِّمَ يَكْتُبُ

Perhaps, teacher will write a letter.

39:9 :-

ماضی شرطیه

(PAST conditional)

In Past Conditional There are two Verbs are used. in first Verb condition is described. (بیان شرط). And in Second Verb Reply of this Condition is described. for Example.

IF You have sown, Then You could cut

always

15-6-13

فعل ماضی شکّیہ

:- PAST PROBABLE TENSE :-

PLURAL جمع	DUAL تثنیہ	SINGULAR واحد		
يَكُوْنُوْنَ كَتَبُوْا	يَكُوْنَانِ كَتَبَا	يَكُوْنُ كَتَبَ	Masculine مذکر	THIRD PERSON غائب
* Perhaps They	Perhaps They	Perhaps He wrote		
يَكُنَّ كَتَبْنَ	تَكُوْنَانِ كَتَبَتَا	تَكُوْنُ كَتَبَتْ	Feminine مونث	
Perhaps They wrote	Perhaps They wrote	Perhaps She wrote		
تَكُوْنُوْنَ كَتَبْتُمْ	تَكُوْنَانِ كَتَبْتُمَا	تَكُوْنُ كَتَبْتَ	Masculine مذکر	SECON PERSON مخاطب
Perhaps You	Perhaps You	Perhaps You wrote		
تَكُنَّ كَتَبْتُنَّ	تَكُوْنَانِ كَتَبْتُمَا	تَكُوْنِيْنَ كَتَبْتِ	Feminine مونث	
Perhaps You wrote	Perhaps You wrote	Perhaps You wrote		
تَكُوْنُ كَتَبْنَا	تَكُوْنُ كَتَبْنَا	أَكُوْنُ كَتَبْتُ	Masculine مذکر	FIRST PERSON متکلم
Perhaps You wrote	Perhaps We wrote	Perhaps I wrote		
تَكُوْنُ كَتَبْنَا	تَكُوْنُ كَتَبْنَا	أَكُوْنُ كَتَبْتُ	Feminine مونث	
Perhaps We wrote	Perhaps We wrote	Perhaps I wrote		

* We can also use may be

the crop). In this Sentence Sow and cut are two Verbs. "Sow" is description of Conditions (بیان شرط) and cut is the reply of condition.
In Arabic, for producing the meaning of conditions in the past Tense (فعل ماضی) we impose word (IF) لَو (how) before the description of Condition, because of this (لَو) The meaning of Conditional Past. or (Past conditional) is produced.
For Example:

لَو زَرَعْتَ لَحَصَدْتَ

if you have sown, then you could cut the crop.

لَوْ زَرَعْتَ لَحَصَدْتَ

if you have sown then you could definitely cut the crop.

39:10 :: Sometimes in Conditional Past word كَانَ is added after "لَو" You can use Past indifinite (فعل ماضی مطلق) after كَانَ. with this Method the Sence of FAR Past or Past Perfect (فعل ماضی مکمل) is Produced in the (ماضی بعید) Sentence. We can also use imperfect Tense (فعل مضارع). For using فعل مضارع The meaning of Past Progressive (ماضی استمراری) is Produced in the Sentence. But in both cases

Sentence will be Past conditional
ماضی شرطیہ, It means

Past conditional Perfect ماضی شرطیہ بعید

ماضی شرطیہ استمراری

Past conditional Progressive
But there will be difference in the meanings. Please note This matter.

لَوْ كُنْتَ زَرَعْتَ لَحَصَدْتَ

if you had sown (with meaning of Past Perfect (بزمانہ ماضی بعید) then you had definitely cut the crop.

لَوْ كُنْتَ تَحْفَظُ دُرُوسَكَ لَنَجَحْتَ

If you memorised your Lessons (with meaning of Past Progressive (بزمانہ ماضی استمراری)
Then you definitely be Succeeded.

لَ Should must be imposed before the verb of reply of condition (فعل جوابِ شرط) for making / formation of conditional / Sentence (شرطیہ جملہ). In English / URDU It will give us the meaning of definitly. Please carefully Check the above Sentences.

39:11 ماضی تمنی اَوْ تمنائی :-

:- PAST OPTATIVE -

Imposing the word (LAITUMA) "لَيْتَمَا" before Past indefinite Produced the meaning of optation "تمنا" in the sentence. within Past Sence

لَيْتَمَا نَجَحْتُ

Alas, I was Succeeded.!

if we impose word لَيْتَ it also Produce the meaning of optation but Please note that, (at the time of using لَيْتَ) Like لَعَلَّ, word لَيْتَ is not imposed with a verb (فعل). thats why in the above Sentence it was changed as لَيْتَمَا and then used ~~as~~ before a verb (فعل) لَيْتَ is used always with a Noun or Pronoun (اسم اَوْ ضمیر) and changed its Noun in to objective case (حالة نصب) for Example.

لَيْتَ زَيْدًا نَجَحَ

Alas, Zaid was Succeeded.!

يَا لَيْتَنِيْ نَجَحْتُ

Alas, I was Succeeded.

if we check carefully then, it is clear that this is also a Nominal Sentence (جملہ اسمیہ) whose Predicate (خبر) is a Verbal Sentence (جملہ فعلیہ). لَيْتَ is imposed

before Subject (مُبْتَدَأ). And Now the subject مُبْتَدَأ is called Noun of لَيْسَ which is Accusative منصوب like Noun of → إِنَّ and كَأَنَّ

22-6-13

EXERCISE NO 38

رقم تمرين - ٣٨

Translate in English, and also Tell which kind of Past is used.

① يَا زَيْدُ! لِمَ غَضِبَتِ الْمُعَلِّمَةُ عَلَى أُخْتِكَ؟
مَا كَانَتْ حَفِظَتْ دُرُوسَهَا

② هَلْ أَنْتَ تَحْفَظُ كُلَّ يَوْمٍ دُرُوسَكَ؟
أَنَا كُنْتُ أَحْفَظُ كُلَّ يَوْمٍ
لَكِنْ بِالْأَمْسِ مَا حَفِظْتُ

③ هَلْ وَلَدُكَ فِي الْبَيْتِ؟
قَدْ خَرَجَ الْآنَ.

④ وَ أَيْنَ يُوسُفُ؟ لَعَلَّهُ
ذَهَبَ إِلَى الْمَسْجِدِ

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⑤ لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا

كُنَّا فِي أَصْحَابِ السَّعِيرِ

⑥ وَيَقُولُ الْكَافِرُ يَا لَيْتَنِي

كُنْتُ تُرَابًا ۝

⑦ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ

عَظِيمًا

⑧ لَوْ كَانُوا يَعْلَمُونَ

TRANSLATE IN

: — ARABIC — :

① School boys went to Garden Perhaps They came back a bit before Sun set

② Have You not been memorised Your Lesson Yesterday. ?

③ I have memorised my lesson yesterday.

4 Has Maryam written her home work today.

5 Yes! She has written today

6 We shall finish home work tomorrow

7 boys of ward have Learned their Lesson daily.

They all Passed their Exams.

VOCABULARY:

اَلْمُفْرَدَاتُ اللُّغَةُ

Every day — كُلَّ يَوْمٍ

أَمْسِ . Yesterday

صَاحِبٌ (أَصْحَابٌ) Companion

4 تُرَاب - Dust, soil, Earth

حَفِظَ (س) To Hear

باب سَمِعَ يَسْمَعُ

اَلْيَوْمَ Today

غَدًا - Tomorrow

سَعِيْرٌ Blazing fire (HELL)

قُبَيْلَ - A bit before

عَقَلَ (ض) - To understand

باب ضَرَبَ يَضْرِبُ

لَوْ - IF (or) ALas

۲۲-۰۶-۲۰۱۳

تغییرات مضارع
(جزاوّل)
نصب و جزم

"VARIATIONS OF IMPERFECT"

SUBJUNCTIVE (MOOD) AND JUSSIVE (MOOD)

(PART-ONE)

40: Verb of Past (فعل ماضی) of Arabic verbs is NON declineable. [Mabni (مبنی)] Its means that the Fatah فتح of Laam کلمہ of its ist form of 3rd Person masculine singular (واحد مذکر غائب) is not changed. However in the Paradigm There will be Dhamma (ضمّہ) imposed on Laam (کلمہ) for Example Third Person Plural masculine (جمع مذکر غائب) فَعَلُوا and also many other Forms or Persons it will also be Silent (ساکن). But because in the First form of Past tense the vowel of Laam کلمہ is always فتحہ ـَ and can not be changed with any cause thats why it is said the Past

Tense is always Non-declineable due to فتحه (فعل ماضی مبنی بر فتحه)

40:2.. opposite to Past tense, imperfect Tense (فعل مضارع) is declinable (معرب). Its means its first Form can be changed. Normally there is dhamma (ضمّه) on its Laam (لام) However in few cases There will be فتحه ـَ can be imposed instead of Dhammah ـُ (ضمّه). And in few cases the Symbol of Silence 'ـْ' سکون or جزم is also imposed on Laam (لام). Its means the first Form (صیغه) of مضارع also can be changed from

يَفْعَلُ To يَفْعَلَ

and as well يَفْعَلْ

Those Changes can effect on the Paradigm of imperfect (مضارع) which will be discussed Later

40:3.. As there are three cases of Noun which are Nominative (رفع) objective (نصب) and Possessive "جر" Same as there are three cases of imperfect tense (فعل مضارع) They

are also called Nominative, Subjunctive and Jussive (رفع، نصب، جر)

When imperfect Tense is in the Nomunative case it is called مضارع مرفوع Nominal imperfect Same as in the case of نصب it is called مضارع منصوب [Accusative imperfect] or imperfect in Subjunctive Mood. and in case of جزم it is called. مضارع مجزوم JUSSIVE MOOD

40:4-: You have already learned that, There are few causes for a Noun.s Cases of Nominative, objective and Possessive (مرفوع، منصوب، مجرور) Now Please note that There are few causes of نصب and جزم in the imperfect Verb (فعل مضارع). But there is no Cause of رفع in the imperfect Verb mostly we can say that if there is not any cause of نصب or جزم in imperfect, then imperfect is مرفوع indicative. In other words we can say when imperfect is in its actual form (As which is clearly shown in its Paradigm in Previous Chapters) then it is called (مرفوع) However it is Subjunctive or Jussive due to Some cause. Actually the

* Nominative also accepted is indicative

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(Today)

Experts of Grammer decided 3 cases of imperfect comparing to the 3 cases of Noun, However There will be the Nominative case حالت رفع of imperfect is not came into existence due to any change. The cause of change is only in the Subjunctive and Jussive Mood of imperfect which will be described Later.

40:5 -: Please note that رفع (Nominative) and نصب Subjunctive is also in Noun. and as well same as in فعل مضارع (Imperfect Tense). But Jussive mood (جزم) is only one condition of مضارع imperfect. However جر Possessive (Preposition) is only in Noun (اسم). You have already studied the different forms of Noun (اسم) according to change of Last Letter of Noun which means the Symbols according to and compatible with the Nominative, objective and Possessive cases (رفع، نصب، جر). And you have also studied the few causes of being a Noun as in Nominative objective and Possessive cases. Same as in imperfect Tense فعل مضارع first we shall explain

the form or image (شکل یا صورت) of رفع، نصب، جزم Nominative, Subjunctive and Jussive mood. then we shall discuss the causes of its those Three moods or forms, mages etc.

40:6-: Nominal imperfect مضارع مرفوع is 100% Same which we have already studied as فعل مضارع imperfect Tense. And you have already introduced the 14 forms (صیغہ SEEGHA'S) of its Paradigm. However Subjunctive Mood of imperfect or its objective case (حالتِ نصب) is a change which will came into existence in the last Part imperfect Verb (فعل مضارع) and its 3 Symbols or forms can be understood with following table. (Please check PageNO. 408), We hope you have noted that (from table)

(i) -: that the Dhammah ـُـ (ضمہ) which is imposed on the Laam Letter (لام کلمہ) of 5 forms (صیغہ SEEGHA.S) Nominal imperfect (مضارع مرفوع) In Subjunctive Mood (حالتِ نصب) A FATAH (فتحہ) zabar ـَ is imposed on those 5 FORMS SEEGHA.S (صیغہ)

فعل مضارع مرفوع

Nominal Imperfect Tense

PLURAL جمع	DUAL تثنیه	SINGULAR واحد		
يَفْعَلُوْا	يَفْعَلَا	يَفْعَلُ	Masculine مذکر	THIRD PERSON غائب
يَفْعَلْنَ	تَفْعَلَا	تَفْعَلُ	Feminine مونث	
تَفْعَلُوْا	تَفْعَلَا	تَفْعَلُ	Masculine مذکر	SECOND PERSON مخاطب
تَفْعَلْنَ	تَفْعَلَا	تَفْعَلِيْ	Feminine مونث	
نَفْعَلُ	نَفْعَلُ	أَفْعَلُ	Masculine مذکر	FIRST PERSON متکلم
نَفْعَلُ	نَفْعَلُ	أَفْعَلُ	Feminine مونث	

It means from يَفْعَلُ to يَفْعَلُ
and from تَفْعَلُ to تَفْعَلُ
Same as from أَفْعَلُ to أَفْعَلُ
and from نَفْعَلُ to نَفْعَلُ

2-: In the Paradigm of Imperfect (مضارع) which, 9 (Nine) forms which have a 'ن' NOON as a Last Letter, Except 2 forms, remaining 7 forms This NOON (ن) is deleted (omitted) in the SubJunctive Mood (حالت نصب)
for Example from يَفْعَلُوا to يَفْعَلُوْنَ
and from تَفْعَلِي to تَفْعَلِيْنَ etc

3-: in the Paradigm (گردان تصریف) of imperfect Last two forms (Seeghais) are such type of forms whose NOON is not deleted in the SubJunctive mood (حالت نصب). It means These two forms are still same as in SubJunctive Mood as in the Nominal Mood (حالت رفع) (حالت نصب)
And both Forms are Third person Feminine Plural (جمع مونث غائب) and 2nd Person feminine Plural (جمع مونث حاضر)

This NOON is called (نونِ اعرابی) (NOON-E-EARAABI)
(Diacritical NOON)
نونِ اعرابی

because those both Forms are used for Plural feminine (جمع مؤنث) that's why Those Last NooN of those forms are used for womens hence Those NooN are called

نُونُ النِّسْوَةِ

(NooN oF Women)

in other words we can also say that NooN.s of Paradigm of Jussi Subjunctive mood (مضارع منصوب) of imperfect. Except all NooN.s are omitted (نون النسوة) deleted or vanished.

20-6-14

40:7-: Both "Jussive mood of Imperfect" (مضارع مجزوم بـ) and or "(حالت جزم)" are Just a change in the imperfect Active Tense (مضارع مرفوع) which took Place in the Last Part of (مضارع مرفوع) and it has also 3 Symbols or Forms: It means....

Symbol of Skoon (ْ) [or JAZM] is imposed in حالت جزم [ ] on all 5 Forms (صیغہ) of Imperfect Active (مضارع مرفوع) which has dhammah (ضمہ) of their Letter of Laam

(کلمہ لام)

FROM يَفْعَلُ to يَفْعَلْ

and أَفْعَلُ to أَفْعَلْ

2 The diacritical Noon (نونِ اعرابی) of 7 forms is droped from the 9 Forms (صیغہ) of Imperfect Active (مضارع مرفوع) which are ended with NOON (ن) in the Paradigm of (مضارع مرفوع)
Please note 2 Forms are Excepted from this Rule (Cause will be disclosed Later)

FOR Example

From:- يَكْتُبُوْنَ → To يَكْتُبُوْا

تَكْتُبِيْنَ To تَكْتُبِيْ

Etc....

3 As in Subjunctive Mood (حالت نصب / جزم) the 2 forms (صیغہ) of Women NOON (نونِ النسوہ) (NOON-E-NISWAAH)

are not droped in Jussive Mood حالتِ جزم
Its means those two forms are same
in مضارع مجزوم As they were in مضارع مرفوع

CAUSE " Because both feminine Plural forms indicates a Nominative Pronoun (ضمیر فاعل) thats why those نونِ نسوہ are not dropped.

Pardigm of مضارع مجزوم is given on next page.

(علاماتِ اعرابی)

Diacritical symbols As under

يَـ ـْـ ـَـ يِـ ـْـ ـِـ يَـ ـْـ ـُـوا

تَـ ـْـ ـَـ تَـ ـْـ ـَـا يَـ ـْـ ـَـ نَ

تَـ ـْـ ـَـ تَـ ـْـ ـَـا تَـ ـْـ ـُـوا

تَـ ـْـ ـِـ ـِـ تَـ ـْـ ـَـا تَـ ـْـ ـَـ نَ

أَ ـْـ ـَـ نَـ ـْـ ـَـ نِـ ـْـ ـَـ

أَ ـْـ ـَـ نَـ ـْـ ـَـ نُـ ـْـ ـَـ

فعل مضارع مجزوم

JUSSIVE MOOD OF IMPERFECT TENSE

PLURAL جمع	DUAL تثنيه	SINGULAR واحد		
يَفْعَلُوا	يَفْعَلَا	يَفْعَلْ	Masculine مذكر	THIRD PERSON غائب
يَفْعَلْنَ	تَفْعَلَا	تَفْعَلْ	Feminine مونث	
تَفْعَلُوا	تَفْعَلَا	تَفْعَلْ	Masculine مذكر	SECOND PERSON خاطب
تَفْعَلْنَ	تَفْعَلَا	تَفْعَلِي	Feminine مونث	
نَفْعَلْ	نَفْعَلْ	أَفْعَلْ	Masculine مذكر	FIRST PERSON متكلم
نَفْعَلْ	نَفْعَلْ	أَفْعَلْ	Feminine مونث	

40:8 we hope you have understood this matter from above statement that

(1) -: This is a common rule of imperfect مضارع.. whether it is in the Subjunctive Mood (مضارع منصوب) or in the Jussive Mood. (مضارع مجزوم) that in the forms (صیغہ) Except Feminine Noon's (نونِ نسوہ), Remaining 7 diacritical Noon's (نونِ اعرابی) are dropped in the Paradigm (تصریف لوگی جاتی)

(2) -: And the difference between both imperfect's Paradigms is that in the Subjunctive Mood "A FATAH فتحہ" is imposed on the Laam Letter (کلمہ لام) of 5 Forms (صیغہ) where (before imposing فتحہ) A Dhammah (ضمہ) was imposed on the Laam Letter (کلمہ لام)

In Jussive Mood (مضارع مجزوم) Symbol of Silence or motionless (علامتِ سکون) ^ is imposed on the Laam Letter (کلمہ لام) of those 5 Forms (صیغہ) where (before imposing فتحہ) A Dhammah was imposed on the Laam Letter (کلمہ لام)

40:9 - Please note this Point at this Stage that, because in the 5 forms of Jussive Mood. "Symbol of Motionless (علامتِ سکون) is imposed on the Last Part/Letter of مضارع مجزوم. that's why symbol of motionless (علامتِ سکون) is wrongly addressed as جزم

CLARIFICATION - SOLUTION OF CONFUSION MISSUNDERSTANDING

علامتِ سکون و جزم

A common confusion or missunderstanding of Symbol of motionless/Silence علامتِ سکون, and Jussive Mood. (جزم).

This is a similar mistake, As many People mistakenly addressed اعراب (Diacritic) to حرکات (Vowels)
Please remember (keep in mind that) جزم (Jazm) is a special condition of Imperfect, which is also effected on the Paradigm (تصریف گردان). Jazm (جزم) is not a controlling Symbol (علامتِ ضبط) (Like Vowels)

Jazm (جزم) is not imposed on the Laam Letter (حرفِ لام) of 5 Forms (صیغہ) of Jussive Mood مضارع مجزوم
But this is Symbol of motionless (علامتِ سکون) "ْ", which is Symbol of Jussive Mood مجزوم of Verb in the 5 Forms, And the Letter on which Symbol of Motionless (علامتِ سکون) is imposed is called motionless (ساکن), Not مجزوم Jussive Mood.

5-7-14

40:10 -: Please also note that Some times if a Symbol of Stop (علامت وقف) came after 1st form of Past Verb (صیغہ اوّل فعل ماضی) or a Noun (اسم)

Its mean Stopping on an Ayaat Then in this case Last Letter is only read always motionless (ساکن).

For Example:- كِتَابٌ مُّبِينٌ ۝

وَمَا كَسَبَ ۝

In this case "ن" or "ب" are read motionless "ساکن"

But for this case This Noun or Verb is not called "مجزوم" MAIZOOM (Jussive Mood)

Same as Some times Last letter of Jussive Imperfect (مضارع مجزوم) is imposed with کسرہ ("ـِ") [Vowel letter which is normally imposed under the letter] for connecting (مضارع مجزوم) with next word.

for Example

أَلَمْ نَجْعَلِ الْأَرْضَ

in this example Actual word is

" نَجْعَلُ "

Laam of word نَجْعَلُ is imposed with کسرہ "ـِ" in the Ayaat Mubarka of Holy Quran, only for connecting This word with next word

اَلْاَرْضَ

in those cases Imperfect (مضارع) is not called

مَجْرُوْر (GENETWE)
(GENETIVE)

because there is no relation of Possessive case "حالتِ جر" and with VERB "فعل". This is only a Condition or Case of Noun, which has a Symbol of کسرہ ـِ (Sometimes)

28-7-14
Monday
EID-UL-FITR

40:11 Now we have to tell you That Those Variations (تغیرات) are based on which factors (عوامل) and reasons (اسباب). Please note that, There is no reason for

الیوم
عید الفطر

28-7-14

Perfect Indefinite (مضارع مرفوع)

However There is a reason for Changing of Perfect Indefinite in the Subjunctive and Jussive Mood of Imperfect Tense.

So Now we need to discuss the factors and reasons of changing the imperfect indefinite into Subjunctive and Jussive mood.

EXERCISE NO- 39

تمرین رقم - ۳۹

Decide Indefinite (مرفوع) and Subjunctive (منصوب) from the following verbs (Nominal)

① يَنْجَحُوْنَ

② نَشْمَحُ

③ تَكْتُبِيْ

④ يَأْكُلْنَ

⑤ تَنْصُرُ

يَفْتَحَا

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7. تَدْخُلَانِ
8. تَفْسِرُوْا
9. أَفْتَحُ
10. تَشْرَبُوْا
11. يَذْبَحُ
12. تَجْلِسْنَ

2 —: Decide Jussive (مجزوم) and Nominal (مرفوع) from following Verbs

1. نَعْمَلُ
2. يَشْرَبْنَ
3. يَشْكُرُوْنَ
4. تَطْلُبِيْ
5. تَفْسِرِيْنَ
6. أَفْتَحُ
7. نَعْلَمُ
8. يَشْرَبُ

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9 نَفْتَحُ

10 تَلْعَبَانِ

11 تَسْمَعْنَ

٢٨-٧-١٤

28-7-14

نواصب مضارع (تغییرات مضارع)

SubJunctive PARTICLES of IMPERFECT:

(VARIATIONS OF IMPERFECT 2)

41:-: There will be many reasons (Chances of) of Subjunctive mood of imperfect. We will discuss few important reasons of Subjunctive mood of imperfect. Many matters will be discussed in the Last Part of the book. Four (4) words are called Subjunctive Particles of imperfect

نواصب مضارع

Its means if those words written before imperfect then imperfect changed in Subjunctive Mood (تغیر) and Real (اصلی) Subjunctive particles are only those 4 words.

لَنْ، اَنْ، اِذَنْ، کَیْ

written in the holy Quran as اِذًا

29-7-14
00-15
A.M

We shall describe all 4 words Separately to discuss their Literal and intellectual changes

(بیان تغیرات لفظی و معنوی فی المضارع)

Because word لن is used mostly in all those Subjunctive words (نواصب). that's why we need to discuss this word first of all.

4-1:2 -: Please note word لن has not any separate meaning but when this word is used before imperfect (مضارع) Then there will be 2 type of intellectual (معنوی) changes occur in the imperfect:

NO: 1 word لن will Produce a very strong negation Sence in the Sentense.

NO: 2 Very important factor is that the meaning of Sentence is specifically decided as future Tense.

FOR EXAMPLE —:

لن يَفْعَلَ

He shall definitely never do.

تلك الايام نداولها بين الناس ...

We can say that the meaning of لَنْ is similar to As "WILL/Shall definitely not that"

Now we are giving the paradigm (تصريف) of Nominal imperfect (مضارع مرفوع) and Subjunctive imperfect (مضارع منصوب) with word لَنْ.

In Arabic, word is described as → "بِلَنْ"

مضارع مرفوع مضارع منصوب

يَفْعَلُ / لَنْ يَفْعَلَ

He does or He will do / He shall definitely not do

يَفْعَلَانِ / لَنْ يَفْعَلَا

Those two men will definitely never do / Those two men do or will do

يَفْعَلُونَ / لَنْ يَفْعَلُوا

Those more than two men will definitely not do / Those more than two men do or will do

يَفْعَلُ / لَنْ يَفْعَلَ

She will definitely not do / She does or she will do

تَفْعَلَانِ / لَنْ تَفْعَلَا

Those two women defitely not do / Those two women do or will do

Future Scholars of Islam specially in England Must be very Competent in Arabic & Persian as well their native Language English (2014)

Please note in English you have to carefully Read all Pavagraph before the word They Then you can understand Men or women

In English we need to use word 'They' instead of 'Those two men' But As we aleady described that English is Language not Eloquent (فصيح و بليغ) Like Arabic or Persian. By saying word they. It is not clear that Those People are Men or women, one, two, three But in Arabic one word tell everything

مضارع مرفوع - مضارع منصوب

Subjunctive Imperfect	Nominal Imperfect
لَنْ يَفْعَلْنَ	يَفْعَلْنَ
Those all women definitely will not do / Those all women will do..	
لَنْ تَفْعَلَ	تَفْعَلُ
You one man definitely will not do / You one man will do or will do	
لَنْ تَفْعَلَا	تَفْعَلَانِ
You two men will definitely not do / You two men do or will do	
لَنْ تَفْعَلُوا	تَفْعَلُونَ
You more than two men will not definitely do / You more than two men do or will do	
لَنْ تَفْعَلِي	تَفْعَلِينَ
You one women will d.n.w.d / You one women do or will do	
لَنْ تَفْعَلَا	تَفْعَلَانِ
You two women will definitely n.do / You two women do or will do	
لَنْ تَفْعَلْنَ	تَفْعَلْنَ
You(P) will definitely not do - You more than two women do or will do	
لَنْ أَفْعَلَ	أَفْعَلُ
I Shall definetely not do - / I Shall do or Shall do (man)	
لَنْ نَفْعَلَ	نَفْعَلُ
We Shall definetely not do (Two men) / We do or shall do (Two man)	
لَنْ نَفْعَلَ	نَفْعَلُ
We Shall definitely not do (more than two man) / We do or shall do (more than two man)	

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01:35

D.N.W.D Definitely Not do

29-8-14

فعل مضارع مرفوع

Imperfect indefinite

PLURAL جمع	DUAL تثنيه	SINGULAR واحد		
يَفْعَلُونَ	يَفْعَلَانِ	يَفْعَلُ	Masculine مذكر	THIRD PERSON غائب
They do or they will do	They (Two) do or will do	He does or He will do		
يَفْعَلْنَ	تَفْعَلَانِ	تَفْعَلُ	Feminine مونث	
They do or they will do	They do or they will do	She does or She will do		
تَفْعَلُونَ	تَفْعَلَانِ	تَفْعَلُ	Masculine مذكر	SECON PERSO خاطب
You (more than two) do or will do	You (Two) do or will do	You do or You will do		
تَفْعَلْنَ	تَفْعَلَانِ	تَفْعَلِينَ	Feminine مونث	
You all do or You all will do	You do or You will do	You do or You will do		
نَفْعَلُ	نَفْعَلُ	أَفْعَلُ	Masculine مذكر	FIRST PERSO متكلم
We do or we ~~will~~ do Shall	We do or We will do Shall	I do or I will do Shall		
نَفْعَلُ	نَفْعَلُ	أَفْعَلُ	Feminine مونث	
We do or We Shall do	We do or we Shall do	I do or I Shall do		

فعل مضارع منصوب

29-8-14

Imperfect Subjunctive

Shared Meaning (... will/shall definitely not do)

PLURAL جمع	DUAL تثنيه	SINGULAR واحد		
لَنْ يَفْعَلُوا	لَنْ يَفْعَلَا	لَنْ يَفْعَلَ	Masculine مذكر	THIRD PERSON غائب
They	They will definitely not do	He will definitely not do		
لَنْ يَفْعَلْنَ	لَنْ تَفْعَلَا	لَنْ تَفْعَلَ	Feminine مونث	
They will---	They will-----	She will def-----		
لَنْ تَفْعَلُوا	لَنْ تَفْعَلَا	لَنْ تَفْعَلَ	Masculine مذكر	SECOND PERSON خاطب
You will----	You will-----	You will-----		
لَنْ تَفْعَلْنَ	لَنْ تَفْعَلَا	لَنْ تَفْعَلِي	Feminine مونث	
You will----	You will---	You will---		
لَنْ نَفْعَلَ	لَنْ نَفْعَلَ	لَنْ أَفْعَلَ	Masculine مذكر	FIRST PERSON متكلم
We Shall ------	We Shall ------	I Shall... definitely not do		
لَنْ نَفْعَلَ	لَنْ نَفْعَلَ	لَنْ أَفْعَلَ	Feminine مونث	
We shall definitely not do—	we shall definitely not do	I Shall definitely not do		

41:3 We hope that you have noted (in the paradigms described on Pages 423 to 426. Actually it is the couple of two paradigms of Imperfect indefinite (مضارع مرفوع) and Imperfect subjunctive (مضارع منصوب) are repeated to show every small detail of of both Tenses.) ① There is a فتحة imposed on the forms of Letter ف لام having DHAMMAH ضمة.

② Both forms of Plural feminine جمع مؤنث never accept any Change and their feminine NOON (نون النسوة) are kept as same as in the مضارع مرفوع Imperfect indifinite.

③ However the Diacritical Noons نون اعرابی of Remaining 7 forms are omitted or removed. Please: also note this matter which is that when the Diacritical Noon of both forms (*) of of Sound Plural Masculine (جمع مذکر سالم) is vanished then one الف is added in the Last part of word. This الف is not read but this الف must be written

(*) Two forms are (مضارع منصوب or مضارع مجزوم)

for Example, the words تَفْعَلُوْنَ and تَفْعَلُوْنَ should be as تَفْعَلُو and تَفْعَلُوْ after omitting diacritical Noon (نون اعرابی) ن. But actually these words are written as تَفْعَلُوْا and تَفْعَلُوْا with addition of an extra "ALIF" at the end of words

5-9-14 41:4 (Please note that the Practice of writting الف in the Last Part of word in Arabic is also introduced in the 2nd Chapter Page-No-19 Paragraph-No-19, But in case of Nouns case Like objective case (حالۃ نصب) From وَلَدٌ وَلَدًا وَلَدٌ Now this الف Matter is Specifically used in the Subjunctive Mood of Imperfect (مضارع منصوب) Please note its Similarity with (حالۃ نصب) so منصوب and حالۃ نصب of Nouns are related with addition of an الف in the Last Part of word -:

41:4.. This is the Same Rule for Form of Third Person Masculine Plural of Past tense, صيغة ماضي جمع مذكر غائب

"فَعَلُوا"

It is also called واو الجمع

(Waaoo - AL-Jamaa) mean Plural with Letter Waaoo, و Arabic ALphabet

Please note there is an exception of writing الف after word Plural of Waaoo (واو الجمع), which is that, if there will be an objective Pronoun ضمير مفعول will came after form of Verb of Jussive, or Subjunctive of Past and Imperfect i.e هُمَا، هُنَّ، هُ is being written after the form of Plural of Waaoo, (واو الجمع) Then this الف is not written

فَعَلُوهُ، ضَرَبُوهُ

(ALL Those Men have beaten him) (ALL Those Men has done this matter to him)

Related

Again Please Check if the objective Pronoun ضمير مفعول هُمَا، هُنَّ، هُمْ، هُنَّ -- are after Plural waaoo of Jussive or Subjunctive Mood of Imperfect or Past, then This الف is not written after واو الجمع.

for Example فَعَلُوهُ، ضَرَبُوهُ

صيغة فعل ماضي أو مضارع منصوب او مجزوم

Same as "ALL Those Men will definitely not done this matter with him" لَنْ يَّفْعَلُوْهُ

لَنْ يَّنْصُرُوْهُ

ALL Those Men will definitely not help him.

Note:- Please note that The rule for writing an extra ا (ALph) after the (the word) Plural with Letter Waaoo (واوِ الجمع) is only for the Verbs of the forms (صِيَغ) of Masculine Plural (جمع مذكر).

When a Diacritical Noon (نون اعرابی) of Sound Masculine Plural (جمع مذکر سالم) of Noun (while being possessed (مضاف)) is omitted (or deleted) Then This extra Alph (الف) is not added.

EXAMPLE:-

From مُسْلِمُوْنَ To مُسْلِمُوْ

For example مُسْلِمُوْ مَدِيْنَةٍ

Muslims of any city

From صَالِحُوْنَ To صَالِحُوْ

matter has a Vast Meaning, when we say فعل So any task or action can be under stood.

15-9-14

مالنحو الحديثة

"Pious People of Madinah"

7.1:6 Except word لَنْ remaining Subjunctive of Imperfect
[نواصب مضارع]
(which were discussed earlier in this Chapter) when written before Imperfect then they change Imperfect into Subjunctive Mood (means impose a فتحة on the last part of word verb imperfect) and made changes as described above in the different forms of Imperfects.
25 means that the paradigm will be written with those Subjunctive (نواصب)
[كَيْ, إِذًا, أَنْ] same as written with لَنْ.

Certainly (However) we are writing the meaning of those letters (حروف) (Technically these of words consisting on more than one letter)
So that you can understand the intellectual changes (تغييرات معنوية) of their use with Imperfect (نواصب مضارع)

28-9-14

41:7 ② أَنْ (that) for example

أَمَرْتُهُ أَنْ يَذْهَبَ

"I ordered him that he may go."

③ إِذَنْ (OR) إِذًا

[IN that case – again, then, afterwards]
That why (إِذًا) have all similar words can be used in English according to circumstances and conditions in the Arabic Sentences.
For Example:

"إِذَنْ يَنْجَحَ
Then He will be Successful."

"إِذَنْ تَفْرَحُوا
In that case, You (People) will be very happy."

From translations, it is clear that before those sentences, there is another Sentence whose result or Reaction is Described (or showed) by إِذَنْ

④ كَيْ "(SO THAT)"

28-9-14

أَقْرَءُ كَيْ تَفْهَمَا

I read so that you both can understand..

Please note Real, actual subjunctive of Imperfect نواصب مضارع are only 4, Except those (4) There are two (2) Letter of Subjunctive (حروف ناصب) which are that those two Letters are actually understood or attached with those 4 Subjunctive Imperfect نواصب مضارع. Those two are as under

لِ ، حَتّٰى

(until that) (So that)

There detail is as under..

41:8.: لِ is also called Laam-e-كَيْ

لَامِ كَيْ

However it works as كَيْ According to meaning sence and according to make subjunctive the Imperfect, for example..

or the sentence أَقْرَأُ الْقُرْآنَ كَيْ أَفْهَمَهُ

I read Holy Quran so that I understand.

28-9-14

مَنْحْتُكِ كِتَابًا لِتَقْرَئِي

I have given you (women) a book So that you (can) read.
We hope that you can understand that why the لِ is called لام كَي. Because it is also mentioned meaning of same as word كَيْ. But the words "لِ", كَيْ and لِكَيْ are used in the same manner.

41:9 :- Sometimes لِ and اَنْ Joined in the form of لِاَنْ and use لِاَنْ, (So that)

The word لِاَنْ is normally used before Imperfect Negative and in this way (مضارع منفی) We use it in the form of لِاَنْ لَا Joined form لِئَلَّا

It is read and written as لِئَلَّا

مَنَحْتُكَ كِتَابًا لِئَلَّا تَجْهَلَ

I have give you (man) a book So that you will not be ignorant.

40:10 - Same as there is another Subjunctive Imperfect is حَتَّى (HATTAA). This is also actually word is "حَتَّى أَنْ" (untill (man) that) in which (أَنْ) is being مَحْذُوف (not Described) or (not showed, not understood) [we can say أَنْ is deleted in Sense or meaning] and only the word حَتَّى is used. But please note Imperfect is make Subjunctive (نصب) due to this word حَتَّى أَنْ for Example.. حَتَّى يَفْرَحَ (untill he will be happy) It is clear that. The use of this حَتَّى is also as إِذَنْ and لَامِ كَيْ, Means is used in the Sentence (in a next Sentence) which is after an Preceeding Sentence (جملة سابقة)

لَنْ تَبْلُغَ الْمَجْدَ حَتَّى تَلْعَقَ الصَّبْرَ

Next sentence (جملة تابعة) — Preceeding sentence (جملة سابقة)

Those words never came in begning (جملة سابقة)

There are many uses of حَتَّى except Subjunctive of Imperfect which you will Study in further Lessons of this Book.

ALL This confusion will clarified in the Arabic Sentence As حَتَّى is used in Later Sentence ... جملة تابعة

لَنْ تَبْلُغَ الْمَجْدَ حَتَّى تَلْعَقَ الصَّبْرَ

جملة سابقة

استعمال حتّٰی عین مثل استعمال اذن ولام کی یعنی استعمال حتّٰی فی جملہ بعد التی کتب جملہ سابقہ۔

4-10-2014

اليوم عيد الأضحى

Today EID-UL-ADHA

EXERCISE NO: 40 'A'

تمرين رقم 40 الف

Write Paradigm (گردان، تصريف) of following Verbs (افعال) and write the meaning of every Form صيغه

① لَنْ يَكْتُبَ

② أَنْ يَكْفِرَ

③ لِيَفْهَمْ

EXERCISE NO: 40 'B'

تمرين رقم 40 "ب"

Translate following sentences in English

① لَنْ تَبْلُغَ الْمَجْدَ حَتّٰى تَلْعَقَ الصَّبْرَ

لِمَ لَا تَشْرَبُ اللَّبَنَ كَيْ يَنْفَعَكَ

③ كَانَ سَعِيدٌ يَقْرَعُ الْبَابَ فَفَتَحْتُ لَهُ الْبَابَ لِيَدْخُلَ عَلَيْنَا

④ أَذِنْتُ لَهُ لِئَلَّا يَحْزَنَ

⑤ قَالَ مُوسَى لِقَوْمِهِ إِنَّ اللّٰهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً

⑥ أَعُوذُ بِاللّٰهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ

⑦ أُمِرْتُ أَنْ أَعْبُدَ اللّٰهَ

TRANSLATE IN ARABIC :

① I (woman) shall definitely not drink coffee today.

(Another way to write above Sentence

I (Woman) will not drink coffee today.

② ALLAH (سُبْحَانَهُ وَتَعَالَى) had created Human being so that (those) people will worship him.

③ We recite Holy Quran so that we understand it.

④ They both will definitely not Left untill you permitt them (to go)

When you was knocking the door, and then He opened door for you So that you will not be Sad.

VOCABULARY

word	Meaning	word	Meaning
اَذِنَ (س)	to Permit	بَرِحَ (س)	To Left
بَلَغَ (ن)	To Send	حَزَنَ (ن)	To Sad
لَعِقَ (س)	To Lick	مَجْدٌ	Greatness
اَمَرَ (ن)	To order	قَرَعَ (ف)	To Knock
ذَبَحَ (ف)	To Slaughter	حَزِنَ (س)	Became Sad
نَفَعَ (ف)	To give benefit to Somebody.		

① until you give them Permission to go.

② if it حَزَنَ is means trying to made sad Somebody

③ if it is حَزِنَ is means became sad self. if Somebody became sad due to any event.

19-10-14

مضارع مجزوم

JUSSIVE MOOD OF IMPERFECT

In The Previous Lesson we have examined few such type of operative Letters which changed Imperfect (مضارع مرفوع) into Subjunctive Mood means when those Words are written before an Imperfect its Last Letter changed from Dhamma to FATAH (ـُ to ـَ) يَفْعَلُ to يَفْعَلَ
Now in this Lesson we have to Learn examine Such factors which will change an Imperfect into Jussive Mood. Means from

مضارع مجزوم To مضارع مرفوع

all those words and Nouns are called

جوازم مضارع (The Particles which Govern the Jussive Mood) or we can say that Particles Licenced for Jussive Mood)

Those are of two types
No-1, which are making Jussive only one Verb (Imperfect), o
No-2 which are making Two verbs (Imperfect).

6-11-2014

42:2 The words which convert one verb into Jussive Mood (حالت جزم) are actualy 4 in Number Like words of Subjunctive Mood (حالت نصب) (as we have discussed in previous Lesson.
Means

① لَمْ

② لَمَّا

③ لِ [it is called (لامِ امر)
Laam or order (Laam-E-AMAR)

④ لا [it is called (لائے نہی)
(Laa-E-NAHEE)
Laa of negation

However the word who convert two Verbs in to Jussive Mood is
The word اِنْ is Conditional (if) (حرف شرطیہ)
Certainly few investigation Nouns (اسمائے استفہام) [interrogation Nouns / Explaination Nouns]
(ASMAAA-E-ISTAFHAAAM)

اَسْمَاءِ اِسْتِفْهَام :-

for Example مَا (Maa) مَنْ (MĀN)

مَتٰى (MATAA) اَيْنَ (Ayaana)

اَيَّانَ (Ayyaana) اَيُّ (Ayyoon)

Certainly few interrogation nouns (اسماء استفهام) also convert two verbs into Jussive Mood. and those words are also converted called at this time

اسماء شرط

(Conditional Nouns)

Those all words are used in the Conditional Sentences جملہ شرطیہ and those words are also used to convert two imperfect verbs into Jussive mood. Please note Those two imperfect Verbs are (1) in شرط condition and 2nd is the Sharat Answer of condition (Jawaabe - Sharat) جواب شرط

In this Lesson we have to discuss ~~first/only~~ use and meaning of the only those Jussive mood words which convert one verb into Jussive mood. Those are two Jussive Mood words which are لَمَّا and لَمْ

(Lammaa) Lam

The remaining two words لَا and لِ

Laa-E-NAHEE and Laam-E AMAR (LE)

will be discussed

IN SHA-ALLAH-

in the Lessons of

فعل امر و فعل نہی

(VERB OF Negation) (VERB OF ORDER)

43:3.. when the word لَمْ is imposed in the begining of Imperfect Verb

(فعلِ مضارع)

27-11-14

It make two type of changes which are Diacritical (اعرابی) and Litteral or intellectual (معنوی) changes

بیان تغیرات اعرابی و معنوی فی المضارع المجزوم بسبب لاستعمال حروف عاملہ جازم

Diacritical (اعرابی) change is that Imperfect became in Jussive mood (مجزوم) Its mean A Dhammah (الضمّة) symbol of Silent (علامت سکون) △ is imposed on the Letter Laam forms which have already Dhammah (الضمّة) on them.
And Except NOON-E-NISWAH (نون النسوة) Forms, NOON (ن) of all, Diacritical forms will be omitted.
(صیغہ نون اعرابی) غائب

42:4 -: The Word لَمْ has not any many, if used Just it separately but when This word is written before Imperfect, Then there will be two changes (intellectual (معنوی)) occur in the Imperfect.
First is that, There will be a very strong negative Senee is Produced in the Imperfect. and Secondly the meaning of Imperfect is specified as 'PAST' for Example Somebody Said

لَمْ يَفْعَلْ

It means

He definitely had not done this matter.

~~He had definitely not done this matter.~~

If word مَا is written before Imperfect then Past meaning is changed in negative sence.

~~for example~~ → مَا فَعَلَ

He has not done this.

Definitely

But Please note that when word لَمْ is imposed before Imperfect then negative Sence is Produced with Strong manner as well with instantaneous style.

(نفی با تشدید و تاکید)

Like in English we can say Definitely not.

So the correct Translation of لَمْ يَفْعَلْ is

He definitely had not done this Matter.

Now in next page we are giving the Paradigm تصریف گردان of imperfect Indefinite and Imperfect Jussive mood with لَمْ So that you can understand in the Changes occured in all forms

مضارع مرفوع ، مضارع مجزوم

24-12-14
00-25
Charleroi
Belgium

لَمْ يَفْعَلْ

He definitely has not done (This Task)
or
He has not done definitely. (This Task)

If we write word "مَا" before Imperfect Then Past tense changed into Past negative.

"ماضی منفی"
"Past Negative"

for example
He has not done (This Task) :- مَا فَعَلَ

But in word "لَمْ" There is an intense and confirmation (or we can say Strictly stressing or emphatically)

Sence with negation
یعنی اسلوب تاکید و شدت مع
مفہوم انکار و نفی فی الماضی

Like in English we say "definitely not" or "Certainly not"
correct meaning of لَمْ يَفْعَلْ :
will be, He definitely had not

First Problem in Arabic Eloquence 2nd thing is that A Person who is in Arabic But not very very Complete in English Like me, (for) an English Speaking Person will found my way of English is very Strange and odd But I am trying to build a Bridge: Arabic English.

done (this Task) or we can say That He has not certainly done (this Task).

Now in the following passage we are giving the Paradigm of

مضارع مرفوع

imperfect Indefinite

مضارع مجزوم

imperfect in Jussive Mood

So that you will Clearly understand the Changes of all forms of both imperfect Indefinite and imperfect of Jussive Mood.

مضارع مرفوع مضارع مجزوم

with لم

يَفْعَلُ لَمْ يَفْعَلْ

This one man had definitely not done This Task or He had definitely not done This Task

He does or He will do (This Task)

[Please note in Arabic only one word يَفْعَلُ And in English There are 8 words]

(How it is hard to transfer the meaning of one word of Arabic into English.)

Please note the People who understand Arabic and English, (Persian, or urdu). Only those People know that the Real Sence and Language. Meaning of Arabic can not be Transfer 100% in English

This is our Extreme effort just for English Students to Learn Arabic.

مضارع مجزوم	مضارع مرفوع
② لَمْ يَفْعَلَا	② يَفْعَلَانِ
They definitely had not done (This task)	They (two Men) do or They will do
③ لَمْ يَفْعَلُوا	③ يَفْعَلُونَ
They definitely had not done This Task	They (3 or more than 3 Men) do or they will do
④ لَمْ تَفْعَلْ	④ تَفْعَلُ
She definitely had not done This Task	She (one woman) do or She will do This Task
⑤ لَمْ تَفْعَلَا	⑤ تَفْعَلَانِ
They definitely " " " " " "	They (Two women) do (or) They will do This Task
⑥ لَمْ يَفْعَلْنَ	⑥ يَفْعَلْنَ
They definitely had not done this Task	They (3 or more than 3 women) do or They will do

I hope, when 2nd generation of English Speaking Students, who also Learnt Arabic. They can easily fill the gaps of my way of English and there will be a very Clear way from English to Arabic. But only for who is better than me in struggle

24-12-14

مجزوم	معروف
لَمْ تَفْعَلْ	⑦ تَفْعَلُ
You (one man) definitely had not done This Task	You (one man) do or You will do
لَمْ تَفْعَلَا	⑧ تَفْعَلَانِ
You (Two Men) definitely had not done " "	You (Two Men) " " " " " " " "
لَمْ تَفْعَلُوا	⑨ تَفْعَلُونَ
You definitely had not done " " " " " " " " " " " "	You (3 or more than 3 men) " " " " " " " " " " " "
لَمْ تَفْعَلِي	⑩ تَفْعَلِينَ
You (one women) definitely had not done this Task	Your (one women) do or will do This Task
لَمْ تَفْعَلَا	⑪ تَفْعَلَانِ
You (Two women) definitely had not done This Task	You (Two women) do or will do " " " " " " " "

24-12-14

مضارع مجزوم (definitely had not done)	مضارع معروف
لَمْ تَفْعَلْنَ	تَفْعَلْنَ
you (3 or more than 3 women)	you (3 or more than 3)
" " " " "	do or will do
" " " " "	" " " " "
لَمْ أَفْعَلْ	أَفْعَلُ
I had definitely "	I do or will do
لَمْ نَفْعَلْ	نَفْعَلُ
" " "	we (2) m do or will
" " "	
لَمْ يَفْعَلْ	يَفْعَلُ
" " "	we (3 or more than 3
" " "	
" " "	

24-12-14

فعل مضارع معروف

Imperfect indefinite Tense

PLURAL جمع	DUAL تثنیه	SINGULAR واحد		
يَفْعَلُوْنَ	يَفْعَلَانِ	يَفْعَلُ	Masculine مذکر	THIRD PERSON غائب
يَفْعَلْنَ	تَفْعَلَانِ	تَفْعَلُ	Feminine مونث	
تَفْعَلُوْنَ	تَفْعَلَانِ	تَفْعَلُ	Masculine مذکر	SECON PERSON مخاطب
تَفْعَلْنَ	تَفْعَلَانِ	تَفْعَلِيْنَ	Feminine مونث	
نَفْعَلُ	نَفْعَلُ	أَفْعَلُ	Masculine مذکر	FIRST PERSON متکلم
نَفْعَلُ	نَفْعَلُ	أَفْعَلُ	Feminine مونث	

24-12-14

فعل مضارع مجزوم

PLURAL جمع	DUAL تثنیہ	SINGULAR واحد		
لَمْ يَفْعَلُوا	لَمْ يَفْعَلَا	لَمْ يَفْعَلْ	Masculine مذکر	THIRD PERSON غائب
لَمْ يَفْعَلْنَ	لَمْ تَفْعَلَا	لَمْ تَفْعَلْ	Feminine مونث	
لَمْ تَفْعَلُوا	لَمْ تَفْعَلَا	لَمْ تَفْعَلْ	Masculine مذکر	SECON PERSON غائب
لَمْ تَفْعَلْنَ	لَمْ تَفْعَلَا	لَمْ تَفْعَلِي	Feminine مونث	
لَمْ نَفْعَلْ	لَمْ نَفْعَلْ	لَمْ أَفْعَلْ	Masculine مذکر	FIRST PERSON متکلم
لَمْ نَفْعَلْ	لَمْ نَفْعَلْ	لَمْ أَفْعَلْ	Feminine مونث	

42:5 : We hope that at the time of comparison of both Paradigms (تعریف، گردان) as on page no: 445-448 you have carefully noted following points

① on all forms (صیغہ) of imperfect indefinite (مضارع مرفوع) which has Dhammah (ضمہ) of Letter Laam (لام کلمہ), when Transferred in Jussive Mood (مجزوم) and لَمْ is written before the word, the Symbol of Silent "٨" علامت سکون is imposed on Letter Laam (لام کلمہ).

2 : Noon-E-Erabi (نونِ اعرابی) Diacritical Noons are ommitted on all Seven "7" Forms (صیغہ) ~~where~~ when writing ~~کہ~~ before imperfect Jussive OF all 7 Forms of Noon-E-Erabi (نونِ اعرابی) of Imperfect Indefinite (مضارع مرفوع)

3.: When NOON-E-ERABI is omitted from Third Person Plural masculine (جمع مذکر غائب) and 2nd Person plural masculine (جمع مذکر حاضر) Then An ALIPH (الف) is added after its Last VAVOO which is called its (واؤ الجمع) (Plural Vavoo)

Please note this ALIPH الف is only written But not read in recitatation.

4.: Third Person Plural Feminine (جمع مونث غائب) and 2nd Person Plural Feminine (جمع مونث حاضر) had not accept any change.

42:6.: 2nd Jussive word of Imperfect is "لَمَّا"

As a Jussive word its meaning may be or we can Translate As NOT UNTILL "NOW"

(Please note they are few more meanings of لَمَّا which will be discussed later) When word لَمَّا is written before Imperfect then it will make two both types of changes "Intellectual and Diacritical

(تغییرات معنوی و اعرابی)

① It will change imperfect in to Jussive mood as well symbol of Silence (علامت سکون) is imposed and secondly the meaning of "NOT YET" or "NOT UNTILL" is Produced with the Sence of PAST TENSE (فعل ماضی) is Present Same time

"لَمَّا يَفْعَلْ"

This one man has not done This task Yet" or He has not done this task untill Now."

(حرف واسماء)

42:7.: The words who will change Two verbs of imperfect into Jussive Mood are described Later At this stage we Discuss only the word "لَمْ" Remaining words and Nouns will be discussed in further lessons. if you clearly understand

the use of word اِنْ. Then then in further lessons you ~~co~~ will easily understand those words, letters or اسماء شرط (Conditional Nouns)

25-12-14 اِنْ (if) is also Jussive for imperfect (جازم مضارع)

and according to meaning it is also word of condition "حرف شرط"

Please note Letter are (Letter of condition) ا، ب، ت، ث، ج، ح، خ، د، ذ

But "اِنْ" which is consisted on two Letters الف and Noon Should be called Word لفظ (لون) Not a Letter, But Arabic teacher have written in Books حرف شرط Not "لفظ شرط"

Please note that any sentence which is started with اِنْ which is first Part of Conditional Sentence Means "Statement of condition" (جملہ شرطیہ) "بیانِ شرط" or called only شرط (Condition)

After this condition or statement of condition, It is most compulsory that definilely Another sentence is Required

which is called "جواب شرط" (Reply of condition)
or called جزاء (Reward)
for Example

IF You beat me, I shall beat you

In this Sentence First Part is "if You beat me," which is statement of Condition or Just condition, and then Second Part is "Then I Shall beat you.." is reply of condition or the Reward of action described in first part (in other words we can say that I Shall beat you only and only if you attack me or beat me, if you never attack me then I never reply of your aggression.) if the Imperfect (مضارع) Tense is Present in the both Parts of Sentence (Which is 99% case) and Condition (شرط) is also described by إن then before the (Imperfect) Sentence of Condition "شرط" word "إن" is written (imposed) and Imperfect will in Jussive Mood مضارع مجزوم and the imperfect

of Reply of condition "جواب شرط" will be automatically in the Jussive Mood.

(This formation will be same in the (the all (Letters / words) of condition and Nouns of condition (حروف شرط) (اسماء شرط)

According to this rule (described above) Now we can easily Translate the Sentence which is:
IF YOU BEAT ME THEN I SHALL BEAT YOU:

"إِنْ تَضْرِبْنِي أَضْرِبْكَ"

4 2
43:9: ~~When~~ إِنْ is written before past verb, (فعل ماضی) but it will never cause any Diacritical change or variation in Past tense. (تغیرات اعرابی)
However There should be a Compulsory intellectual variation changes occurs, (تغیرات معنوی)
Which means, The Sence of Future.

Tense is Produced in the Past, Because condition is always related with Future,

تعلق شرط مع مستقبل

For Example :-

إِنْ قَرَأْتَ فَهِمْتَ

if you read then you will understand

VOCABULARY :-

بَذَلَ (ن) (To) spend

كَسِلَ (س) (Be) Lazy

نَدِمَ (س) (Be) Shame full

نَظَرَ (ن) (To) watch

طَلَعَ (ن) (To) Rise

جُهْدٌ Struggle (Work hard)

نَجَحَ (ف) To Succeed

EXERCISE NO 41 'A'

تمرین نمبر 41 الف

Make Paradigm (تصریف، گردان) of Following verbs and Then translate meaning of all forms (صیغہ).

① لَمْ يَفْهَمْ

② لَمَّا يَكْتُبْ

③ إِنْ يَشْرَبْ

EXERCISE NO 41. 'B'

Translate in English.

① إِنْ لَمْ تَبْذُلْ جُهْدَكَ لَنْ تَنْجَحْ

② إِنْ تَكْسَلْ تَنْدَمْ

③ إن تذهب إلى حديقة الحيوانات
تنظر عجائب خلق الله

(في القرآن)

④ ولما يدخل الإيمان في قلوبكم

⑤ فعليهم ما لم تعلموا

⑥ ألم تعلم أن الله على كل شيء
قدير

⑦ إن تنفعوا الله ينفعكم

TRANSLATE IN ARABIC

① if you will help me, I shall help you.
② we have not drink. and definitely we shall not drink
③ Women had not eaten breakfast
④ if you will be Lazy, then you will be shamefull or ashamed.
⑤ The Sun has not risen Yet.
⑥ if you (more than 3) will not write a Letter then you will be sad,
⑦ Do we not know that ALLAH سبحانه وتعالى is most Kind and Most Mercyfull.

اسلوبِ تاکید فی الفعل مضارع :-

EMPHASIZED METHOD OF IMPERFECT TENSE

43: We have already studied in the Lesson No 11 A 1st Part of this Book that if we want to produce the Emphatic Sense (مفہوم تاکید) in the Nominal Sentence (جملہ اسمیہ), Then we use word (اِنَّ)

Now we have to study that if we want to produce the emphatic sense in the Imperfect Tense, what method is to be adopted. we have to introduce a bit different method, so that this matter will be very clear in to your mind. Then we have to tell you, Normally How it will be used.

43:2 -: Please note that the meaning of يَفْعَلُ is "He does" or "He will do"

if we want to produce emphatic Sence, then we impose فتحة "ـَ" on the Letter Laam "كلمة لام" and add a silent نون (NOON-E-SAAKIN) نون ساكن

نون خفيفة (NOON-E-KHAFEEFA or Single NOON)

so the meaning of "يَفْعَلَنْ" will be "He will Surely do"

if we want to double "emphatic Sence" After Single NOON (نون خفيفة) then we add (نون مشدد) (Double NOON) instead of single NOON (نون خفيفة)

So the meaning of "يَفْعَلَنَّ" → نون ثقيلة (NOON-E-SAQALIYYAH)

will be defintely we can say to not only certainly But Surely as Times (We can say in English) we'll definitely

we can not explain the Real meaning of Double NOON (نون ثقيلة)

Eloquent (فصيح وبليغ) Language

9-1-15

The real struggle of Transferring the basic Arabic intellectual Sence in the British Born Muslim Students

THERE WILL BE NO THIRD PARTY BETWEEN ENGLISH MUSLIM AND THE HOLY QURAN

خفيفة
LIGHT
ثقيلة
HEAVY

LIGHT NOON	HEAVY NOON
نون خفيفة	نون ثقيلة
نون ساكن	نون مشدد
SINGLE NOON	DOUBLE NOON
Emphatic Single Noon	Emphatic double Noon
English meaning	English meaning
CERTAINLY	NOT ONLY CERTAINLY But ALSO DEFINTELEY DEFINITELY DEFINITELY
IN URDU WE CAN ONLY ضرور ZAROOR	IN URDU WE SAY البتہ ضرور بالضرور

Different ways of Expressing BOTH NOONS

The meaning of يَفْعَلَنَّ will be
He will surely do,
Actually in English There will be no main difference between يَفْعَلَنَّ ، يَفْعَلَنْ (and) normally intensity of meaning is shown on page-no 462.

Please note, if we need more intensity of تاکید then we will add لام تاکید
Laam-e-Takeed (Laam of intensity) before imperfect, Then it will be shaped as

لَيَفْعَلَنَّ

Its mean
He will definitely, surely certainly do this Task.

43:3 ALL above details of showing the Level of intensity by the detailed method, is that to penetrate This Technique in the minds of Studats That when there is a لام تاکید is imposed before مضارع imperfect and double Noon is added after Imperfect Then this is the Last Limit of intensity of Imperfect

حد آخر اسلوب تاکید فی الفعل مضارع :-

However نون ثقیلہ and نون خفیفہ are normally used with the لام تاکید Laam-e-Takeed.

However the Method of using double Noon نون ثقیلہ means is mostly in use لَيَفْعَلَنَّ

However the use of نون خفیفہ is most Raive or we can say that single Noon لَيَفْعَلَنْ methodology is rarely used. But intensity is Similar with نَّ 3 Times more.

23-1-15

43:4 :Please note an important point that if Laam-e-Takeed (لام تاکید) Laam of intensity is used with imperfect without "Single Noon or Double Noon. Then There will no Change in its diacriticals (تغیر اعرابی) (No Diacritical change As well there will be no Extra intensity sence (تغییر فی الاعراب) will be Produced in Imperfect

لَيَفْعَلَ

However imperfect is Specified with Present Tense Like لَيَفْعَلُ means He is doing (This Task)

43:5 with: The imposing of Laame-Takeed (لام تاكيد) and Single Noon or double Noon نون تقيلة, نون خفيفة, Change is not occured in the first form (صيغة اولى) of imperfect But also all the Paradigm is effected Now in Table below, we are giving Complete Paradigm of Emphasized imperfect

تصريف المضارع مؤكد مع نون ثقيلة

Paradigm of emphasied imperfect with double Noon So that you can easily memorise/note all the changes being occured in the ALL forms (صيغ). For the Explanation in Ist column Simple imperfect is given. In 2nd column the formation is given which should be made without Changes in the Shape of word of Imperfect, and in 3rd column, the formation is given which is used after the change in the shape of Imperfect, this Third formation of the Shape of the Imperfect is Practically used after adding Single Noon or double Noon In 4th column Change is described in words

يَفْعَلُ → لَيَفْعَلُنَّ → لَيَفْعَلَنَّ

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1	2	3	4
يَفْعَلُ	لَيَفْعَلُنَّ	لَيَفْعَلَنَّ	Letter Laam is converted as maftooh
يَفْعَلَانِ	لَيَفْعَلَانِّ	لَيَفْعَلَانِّ	NOON-E-ERABI ommitted and Double NOON was converted into MAKSOOR
يَفْعَلُوْنَ	لَيَفْعَلُوْنَّ	لَيَفْعَلُنَّ	Waaoo Plural واو جمع and and NOON-E ERAABI is ommitted
تَفْعَلُ	لَتَفْعَلُنَّ	لَتَفْعَلَنَّ	Laam letter became Maftooh (مفتوح)
تَفْعَلَانِ	لَتَفْعَلَانِّ	لَتَفْعَلَانِّ	Here NOON-E ERAABI also OMMITTED and Double NOON will be MAKSOOR
يَفْعَلْنَ	لَيَفْعَلْنَّ	لَيَفْعَلْنَّ	Here NOON-E-NISWAH نون نسوة is not ommitted or disappeared

Fatah → imposed → Letter is called Maftooh مفتوح

Kasrah → imposed → Letter is called MAKSOOR مكسور

Dhammah → imposed → Letter is called MADHMOOM مضموم

As we already know that There are 3 vowels are used.

① ـَ → FATAH → MAFTooH مفتوح

② ـِ → kasrah → MAKSOOR مكسور

③ ـُ → Dhammah → MADHMOOM مضموم

1	2	3	4
			An Alaph is added to contact NOON-E NISWAH with double NOON نون تقليه and double Noon became MAKSOOR مكسور
تَفْعَلُ	تَفْعَلُنَّ	تَفْعَلْنَّ	Laam letter became MAFTOOH مفتوح
تَفْعَلَانِ	تَفْعَلَانِنَّ	تَفْعَلَانِّ تَفْعَلَانَّ	NOON-E-ERAABI is disappeared and NOON-E double which is called نون تقليه became MAKSOOR
تَفْعَلُوْنَ	تَفْعَلُوْنَنَّ	تَفْعَلُنَّ	Waoo Plural واو جمع and NOON-E-ERAABI is ommitted or disappeared
تَفْعَلِيْنَ	تَفْعَلِيْنَنَّ	تَفْعَلِنَّ	Here 'ى' and NOON-E-ERAABI

What a funny word NOON-E-Double
What a minture of Arabic and English
Actually it was double NOON and Arabic
is نون تقليه

1	2	3	4
			is ommitted
تَفْعَلَانِ	تَفْعَلَانِ نَ	تَفْعَلَانِّ	NOON-E-ERAABI is disapl eared and NOON-E تَقْلِيه became MAKSOOR
تَفْعَلْنَ	تَفْعَلْنَ نَ	تَفْعَلْنَانِّ	NOON-E-NISWAH نونِ نسوة is not omitted or disapp-eared. An alaph is added to contact NOON-E NISWAH with double NOON نونِ تقليه and double NOON became مكسور
أَفْعَلُ	لَأَفْعَلُ نَ	لَأَفْعَلَنَّ	Laam Letter became Maftooh
نَفْعَلُ	لَنَفْعَلُ	لَنَفْعَلَنَّ	Laam Letter became مفتوح
نَفْعَلُ	لَنَفْعَلُ	لَنَفْعَلَنَّ	Laam Letter became Maftooh

مضارع موکد بمع نون ثقیله

Double-NOON Paradigm (تصریف)

PLURAL جمع	DUAL تثنیه	SINGULAR واحد		
لَيَفْعَلُنَّ	لَيَفْعَلَانِّ	لَيَفْعَلَنَّ	Masculine مذکر	THIRD PERSON غائب
لَيَفْعَلْنَانِّ	لَتَفْعَلَانِّ	لَتَفْعَلَنَّ	Feminine مونث	
لَتَفْعَلُنَّ	لَتَفْعَلَانِّ	لَتَفْعَلَنَّ	Masculine مذکر	SECOND PERSON خاطب
لَتَفْعَلْنَانِّ	لَتَفْعَلَانِّ	لَتَفْعَلِنَّ	Feminine مونث	
لَنَفْعَلَنَّ	لَنَفْعَلَنَّ	لَأَفْعَلَنَّ	Masculine مذکر	FIRST PERSON متکلم
لَنَفْعَلَنَّ	لَنَفْعَلَنَّ	لَأَفْعَلَنَّ	Feminine مونث	

43:6.: the Paradigm (تصریف) of Single NOON نون خفیفہ is comparatively easy. The main cause is that لام تاکید and نون خفیفہ are not with all Forms of Imperfect (used). We are also providing the paradigm of Single Noon Emphasised Imperfect

تصریف مضارع مؤکد بنون خفیفہ

The Forms (صیغہ) which are not used we crossed XX in front of them. IN Those Paradigm the order is same as in the Tables of double NOON = نون ثقیلہ

Page No 471 and Page No 472

43:7 - Please note Another Point that Some time Single Noon is changed by TANWEEN† for Example

instead of لَيَكُوْنَنْ ⟶ لَيَكُوْنًا

instead of لَنَسْفَعَنْ ⟶ لَنَسْفَعًا

We defentely drag

† This one Method is Normally used in Special dictation of Holy Quran Like (لَيَكُوْنًا لَنَسْفَعًا) اشکال خاص احادیث خاص قرآن کریم

1	2	3	4
يَفْعَلُ	يَفْعَلْنَ	يَفْعَلْنَ	Laam letter became مفتوح
يَفْعَلَانِ	×	×	× ×
يَفْعَلُونَ	يَفْعَلْنَ	يَفْعَلْنَ	Waaoo Plural and NOON-E-ERAABI is ommited
تَفْعَلُ	تَفْعَلْنَ	تَفْعَلْنَ	Laam Letter became MAFTooH
تَفْعَلَانِ	× ×	× ×	× × ×
يَفْعَلْنَ	× ×	× ×	× × ×
تَفْعَلُ	تَفْعَلْنَ	تَفْعَلْنَ	Laam Letter became Maftooh
تَفْعَلَانِ	× ×	× ×	× × ×
تَفْعَلُونَ	تَفْعَلْنَ	تَفْعَلْنَ	Waaoo Plural and Noon-e-ERRABI is Ommited disappeared
تَفْعَلِينَ	تَفْعَلْنَ	تَفْعَلْنَ	'ى' and Noon-e ERAABI Omitted
تَفْعَلَانِ	× ×	× ×	× ×
تَفْعَلْنَ	× ×	× ×	× ×
أَفْعَلُ	نَفْعَلُ	أَفْعَلَنْ	Laam is Maftooh
نَفْعَلُ	نَفْعَلُ	نَفْعَلَنْ	Laam is مفتوح
نَفْعَلُ	نَفْعَلُ	نَفْعَلَنْ	Laam is مفتوح

مضارع موکد بمع نون خفیفہ

Single Noon Paradigm تصریف

PLURAL جمع	DUAL تثنیہ	SINGULAR واحد		
لَيَفْعَلَنْ	×	لَيَفْعَلَنْ	Masculine مذکر	THIRD PERSO. غائب
×	×	لَتَفْعَلَنْ	Feminine مونث	
لَتَفْعَلَنْ	×	لَتَفْعَلَنْ	Masculine مذکر	SECON PERSO خاطب
×	×	لَتَفْعَلِنْ	Feminine مونث	
لَنَفْعَلَنْ	لَنَفْعَلَنْ	لَأَفْعَلَنْ	Masculine مذکر	FIRST PERSO متکلم
لَنَفْعَلَنْ	لَنَفْعَلَنْ	لَأَفْعَلَنْ	Feminine مونث	

Now Again Read Paragraph NO 43:7 on page NO 470.. and understand the difference between (نون خفیفہ) and (نون ثقیلہ)

22-2-15

EXERCISE NO 42 "A"

تمرین نمبر ۴۲ الف

Write the Paradigm of Single Noon and double Noon of all following Verbs and write all meaning of all forms (صیغہ)

(i) دَخَلَ (ن) To enter

ii دَخَّلَ (ض) To Lift

(iii) رَفَعَ (ف) To Raise up

EXERCISE -NO- 42 'B'

Tell the Root of following verbs, ② Tell the form (صیغہ) and write the Translation

① لَاَكْتُبَنَّ

② لَنَذْهَبَنَّ

3 لَتَحْضُرَنَّ

4 لَيَشْهَدَنَّ

5 لَيَغْفِرَنَّ

6 لَتَحْمِلَنَّ

7 لَتَحْمِلَنَّ

8 لَتَحْمِلُنَّ

9 لَتَرْفَعَانِّ

EXERCISE NO. 42 "C"

رقم تمرين ٤٢ "ج"

Translate in English

① لَاَكْتُبَنَّ الْيَوْمَ مَكْتُوْبًا اِلٰى مُعَلِّمِيْ

② لَنَذْهَبَنَّ غَدًا اِلَى الْحَدِيْقَةِ

③ لَيَنْصُرَنَّ اللّٰهُ مَنْ يَّنْصُرُهٗ

④ لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ اِنْ شَاءَ اللّٰهُ

⑤ فَلَيَعْلَمَنَّ اللّٰهُ الَّذِيْنَ صَدَقُوْا وَ

لَيَعْلَمَنَّ الْكٰذِبِيْنَ

⑥ وَلَيَحْمِلُنَّ اَثْقَالَهُمْ وَاَثْقَالًا

مَّعَ اَثْقَالِهِمْ

10-5-2015

فعل امر حاضر

44:

THE IMPERATIVE ACTIVE SECOND :- PERSON -:

untill Now we have learned few rules of using past Tense and Imperfect Tense. Now we have to learn Imperative Tense فعل امر

فعل امر Imperative Tense

if An order of doing a Task is found in a Verb or Sentence. Then this Verb is called فعل امر. Imperative Tense.

For Example:- We say "Do it". in this Sentence. There is an order for a Person who is Present in front of ordering Person or if we say "He might to do this Task" in this Sentense There is an order for a Person who is not in front of Scene. Same as "This is most important for me that I have to do this Task" IN This Sentence. There is an order

10-5-2015

for Talking Person متکلم
In This lesson first of all we have to learn the method of formation of فعل امر imperative tense from first (Second Person for (اول (صیغہ حاضر))
and in next lesson we shall learn the formation of فعل امر from صیغہ غائب (Third person) and صیغہ متکلم First person)

15-5-15

45:2 : Please note an important point in the Reference of فعل امر that imperative verb is always formated by doing few changes in the فعل مضارع (Imperfect Tense)
Now for forming or formation of فعل امر we have to do following steps ...

1 : Remove the Symbol of imperfect علامت مضارع (تا) Letter تا

تَعْمَلُ → تَعْمَلْ

② After removing the Symbol of imperfect علامت مضارع, first letter of imperfect with is Silent ساکن in above example ن NOON

4 : 25 mean first of all we deal with Second person صیغہ مخاطب

for reading this Silent Letter ث impose an همزة الوصل before it

3-: if there is a Dhammah ضمة on ع Letter (كلمة عين) of ع فعل, Then we have to impose Dhammah ضمة (ـُ) on the (همزة الوصل) (Joining HAMZAH) and if there is فتحة (ـَ) or كسرة (ـِ) on the ع Letter (كلمة عين) of ع فعل, then we impose a كسرة (ـِ) on the همزة الوصل

4-: the لام Letter (كلمة لام) of ع فعل will be imposed with جزم or we can say Laam Letter will be مجزوم According to above 4 rules تنفعُ → اُنْفُعْ

From تَنْفُعُ → To → اُنْفُعْ (you help)

From تَذْهَبُ → To → اِذْهَبْ (you) go

From تَضْرِبُ → To → اِضْرِبْ You (beat)

23-5-15

44:3 -: Obviously the forms of فعل امر حاضر -: Imperative ative Second Person, are totally 6, (same as first Person متکلم and Third Person غائب), The complete Paradigm (تصریف گردان) is as below. (Please note This Paradigm is written ف ع ل (Mould, Pattern). You can change with any Root of 3 Letter word which is Normally called (ثلاثی مجرد) [Simple Trilliteral]

Plural جمع	Dual تثنیه	Singular واحد	
اِفْعَلُوا (You) do	اِفْعَلَا (You) do	اِفْعَلْ (You) do	Masc: مذکر
اِفْعَلْنَ do	اِفْعَلَا (You) do	اِفْعَلِیْ (You) do	(Fem:) (مونث)

تصریف فعل امر حاضر

IMPERATIVE ACTIVE SECOND PERSON PARADIGM

44:4: We hope you have noted from the Previous Paradigm on Page No. 479. that all the Diacritical Noms are vanished, ommitted or disappeared. (نون الحرفي)

However an Alaph (الف) is added after the Plural masculine from (جمع مذكر) However the Women Nom which is called (نون النسوة) has not accepted any change. which means at the time of forming (فعل امر) Imperative active Last Part of المضارع Imperfect tense is became Totally in Jussive mood (مجزوم), (It's mean There will be Symbol of Silent ^ which is called (جزم) is imposed on the Last Part of Word. Please remember this matter that Imperative Active Tense is always in Jussive mood (مجزوم) This rule is very important and it will help you for understanding further rules of Arabic Grammer.

44:5 :. Please note this most important matter that Because initial الف (ابتدائی الف) of imperative active tense is همزة الوصل (Connecting Alaph)

Thats why this الف is ommitted disappeared (at the time of Speakeing) (Talking) when Joing the word which is before (فعل امر ماضی) Hower in writing this (همزة الوصل) is Present as showed below

From اُنْقُصْ To وَاُنْقُصْ

همزة الوصل
Connecting Alaph

From اِضْرِبْ To وَاضْرِبْ

Please note vocabulary is on Page No: 484

EXERCISE NO: 43 'A'

Made / Form the paradigm (گردان، تصریف) of imperative active second person فعل امر حاضر and write the meanings of every form (صیغہ)

1. عَبَدَ (ن) To worship
2. جَعَلَ (ف) To Make
3. شَرِبَ (س) To Drink

EXERCISE NO: 43 'B'

تمرین نمبر ۴۳ ب

Tell the cause of Diacritical Points (اعراب) of the underlined words and translate in English:

① تَعَالَ يَا مَحْمُوْدُ وَاجْلِسْ عَلَى الْكُرْسِيِّ فَاشْرَبِ الْقَهْوَةَ

Also describe the Details of Diacritical Points of those words

بیان تفصیل اعرابی حالۃ الکلمات التی تحتہا خطوط ...

22-5-15

2 يَا أَحْمَدُ! اِقْرَأْ شَيْئًا مِنَ الْقُرْآنِ لِأَسْمَعَ قِرَاءَتَكَ

③ يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ

④ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ

⑤ يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ

TRANSLATE IN ARABIC :-

① O Fatimah sit on this chair and SEE towards this garden.

② You both worship ALLAH (سبحانه وتعالى)

Please translate (This both) for Masculine and Faminine (This is problem with english that only word you is used for 6 persons (صيغة مخاطب))

③ You (all men) Entre in the House. and sit there.

④ O' Hamid Thank ALLAH (سبحانه وتعالى)

⑤ You (all (women)) go to School (Madrassah) and read Holy Quran.

VOCABULARY

You (Come) تَعَالَ

قَرَأَ (ف) To read

جَعَلَ (ف) To make

عَبَدَ (ن) To worship

رَكَعَ (ف) To bow down

هُنَاكَ : There.

هُنَا : Here

هُهُنَا (Just Here)

رَزَقَ = To Give

سَجَدَ = To Prostrate

نَظَرَ = To See.

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ
اَلصَّلٰوةُ وَالسَّلَامُ عَلٰى زُبْدَةِ الْعَالَمِيْنَ

6-6-15

IMPERATIVE ACTIVE THIRD AND FIRST PERSON

فعلِ امر غائب و متکلم

45: Imperative verb of Third Person (صیغہ غائب) and First Person صیغہ متکلم is also formalled from Imperfect Tense (فعل مضارع) and it is called Imperative Active Third Person.. (امر غائب) In the Terms (اصطلاحات) of Grammer (صرف نحو العربی) the Imperative verb of First Person (صیغہ متکلم) is also included as Imperative verb of Third Person (صیغہ غائب). Because the method of formation

of Third Person and first Person (غائب، متکلم) is same.

45:2.: Please note that we have described in the paragraph No: 42:6 on the page No: 449, that the discussion about لا نہی، لام امر and لا

[Laa of Negation]

[Laam of orders] will be described in Details in further Chapter.
Now you have to understand that Imperative verb of third Person امر غائب is formated with this "ل" (لام امر)

Its should be translated in English as [Should be / Might be]

And the method of formation of "أمر غائب" is that attach or impose this لام أمر (Laam of order) before the Third Person (صيغه غائب) and first Person (صيغه متكلم) without ommitting or vanishing or disappearing the Symbol of Imperfect "علامت مضارع" and [convert / make] Last part of Imperfect (مضارع). As (Jussive) مجزوم By imposing the Symbol of Silent "ْ" علامت سکون (Symbol of Silence)

For Example

From يَنْصُرُ to لِيَنْصُرْ

Please carefully study the Complete Paradigm (تعریف or گردان) of Imperative Active of Third Perperson (صیغه غائب) and first Person (صیغه متکلم)

on Next Page. 488

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تصريف فعل امر غائب ومتكلم

Paradagim of Imperative Active

3rd Person		1first Person	
PLURAL جمع	DUAL تثنية	SINGULAR واحد	
لِيَفْعَلُوا	لِيَفْعَلَا	لِيَفْعَلْ	Masculine مذكر
Those many men	Those two men	That man should need to do	
لِيَفْعَلْنَ	لِتَفْعَلَا	لِتَفْعَلْ	Feminine مونث
Those many women	Those two women	This one women	
اِفْعَلُوا	اِفْعَلَا	اِفْعَلْ	Masculine مذكر
You do	You do	You do	
اِفْعَلْنَ	اِفْعَلَا	اِفْعَلِي	Feminine مونث
You do	You do	You do	
لِنَفْعَلْ	لِنَفْعَلْ	لِأَفْعَلْ	Masculine مذكر
We should do this task	we should do this task	I should do this task	
لِنَفْعَلْ	لِنَفْعَلْ	لِأَفْعَلْ	Feminine مونث

THIRD PERSON غائب

SECON PERSON غائب

Just as a Revision of Page No 479

FIRST PERSON متكلم

Please note لِنَفْعَلْ is a straight order. (Should or might not mean that it is a request)

لِيَفْعَلْ → That man should need to do This task. (Please note that 8 words are (used) in the Translation of one Arabic word.

Learn TAJWEED IN 9 Days

45:3 Untill Now you have Studied 4 Types of "لام"

one is "لام" and three are "لام"

It is most reasonable to discuss all those 4 Laams altogether so that there will be no confusion in the minds of Students

لام تاکید (Laam of intensity)

This Laam (لام) is mostly used with نون ثقیلہ و نون خفیفہ

Emphatic Single Noon, Emphatic double Noon

This Laam provides the Sense of Intensity as explained on page No: 463 and 464.

if this لام تاکید attached or imposed with مضارع عام (Simple Imperfect Tense) Then its Meaning is Specialised with Present Tense.

Learn Arabic Grammer And the Master From Pakistan

From Maulana Abdurrahmaan Chatraali FAZAL KARIM (ARABI FAZIL) (رحمۃ اللہ علیہ) HAFIZ JAMAL DIN (رحمۃ اللہ علیہ) He was officer in AIR FORCE.

once my teacher asked when you will rest! My answer was in "GRAVE" INSHALLAH IF اللہ سبحانہ وتعالیٰ forgive my sins & will be successful

2:- حرفِ جار (لِ)

(Prepositional Laam) It is imposed in the starting part of a NOUN اسم and converting this Lateral Noun As a Genetive by imposing Two ـِ under the Last Letter of the Noun And Normally its meaning is AS "FOR"

For Example

لِمُسْلِمٍ (for Any muslim)

حرفِ جار

2 kasrah (کسرہ)

Now the word لِمُسْلِمٍ is called a GENETIVE "مجرور"

Detail on Page No 432, 433, 434,

3:- لامِ کَیْ :- "لِ"

Laam-E-KAAI

The meaning of this Laam لِ

6-6-15

is same as the word كَيْ (كَيْ) which means so that
This Laam converted فعل (Imperfect Verb) in to Subjunctive mood منصوب
or we can say this Laam made فعل as a (منصوب) or It gives نصب to imperfect or we can say that This Laam impose a Fatah فتحه (ZABAR) on the last Letter of Imperfect Verb
for Example

This is فتحه or ZABAR which converted the فعل in to منصوب Position or Subjunctive Mood.

لِيَسْمَعَ (لام كَيْ)
(So that He Listen)

4.: لام أمر Laam of order or ordering Laam.

It converted فعل in to Jussive Mood مجزوم and give the meaning of Should be or Might

This is جزم JAZM

لِيَسْمَعْ
Laam-E-AMAR
HE should Listen
He might Listen

A Silent Symbol (علامت سکون) جزم is imposed on Last Letter of فعل Imperfect Verb:

45:4 It is very easy to recognise the لامِ کَیْ and لامِ اَمْر of the five 'S' Forms (صیغہ) who has ضمہ (DHAMMAH) on their Laam Letter (حرف لام) of Imperfect Verb (فعل مضارع)

As we have already discussed in the Examples of لِيَشْمَحَ and لِيَشْمَحْ on Page No. 491. But please note that in remaining Forms (صیغہ) Subjunctive Imperfect and Imperfect in Jussive Mood مضارع منصوب مضارع مجزوم are Identicle (متجانس اَو متماثل) identical means 100% same in formation For Example لِيَشْمَحُوْا

Now in this case There is a question that How to recognise that this "لام" is لامِ کَیْ or لامِ اَمْر

Please note in this regards,
Normally due to the reference to the
content (سياق, سباق) of the Paragraph
and with the Sense/Meaning (مفهوم)
of the Sentence the
identification (تعيين) (تمييز) of

لام كَي and لام أمر

is not difficult, However if you
Keep in mind a very important
difference between them. then the
matter of identification of both
Laams will be more easy

45:5. That most important
difference between those two Laams
is that لام أمر became silent (ساكن)
If there will be a فَ or
فَ, is imposed before
Subjunctive Imperfect or
Jussive Mood Imperfect
By لام كَي never be Silent
(ساكن)

For Example فَلْيَخْرُجْ

(So he should be drawn out)

وَلْيَكْتُبْ

Those words were actually

فَلِيَخْرُجْ

and

وَلِيَكْتُبْ

But when we impose Letter فَ and Letter وَ, then because of imposing those two letters they converted Laam And لام أمر As Silent (ساكن)

However the meaning of وليكتب will be "So that He write"

Please note that There is also a ق before جزم Echio But this never made silent (ساكن) the لام كي.

Now it is a hope by Instructor that Students must keep in mind the differece of "لام امر" and "لام كي"

:- VOCABULARY -:
(مفردات)

WORDS	MEANING	Word	Meaning
رَحِمَ (س)	To Mercy	طُلَّابٌ	Plural of student
لَعِبَ (س)	To Play		
شَهِدَ (س + ك)	To witness	دَرَّاجَةٌ	Bicycle
جَهَدَ (ف)	To work hard	رَكِبَ	
شَرَحَ (ف)	To Explain		
ضَحِكَ (س)	To Laugh		
رَكِبَ (س)	To Ride.		

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NOTE:- Before we need to start the Excercise it is important to Explain the matter of

لامِ کَیْ and لامِ اَمْر

(This is another way to Explain This matter. it was in the old Edition of Book but it will also help.) This matter is already Explained from Page-No-489 to 495

45:3:- You have already told that Like لامِ اَمْر 'لِ' There is another Laam-E-Kai "لامِ کَیْ" which Meaning is "**So that**"

So, when this لِ is used as لامِ اَمْر (ordering Laam) Then its Meaning is "**Should be**" OR "**Might be**"

and this Same Laam لِ is when used as لامِ کَیْ Then its Meaning is "So that"

It will not be difficult for you to identify the differentiate between them, if you will Keep in mind Two main differences.

45:4.: This difference which you already Knows, Just Remind it that لام كَيْ made Imperfect Subjunctive

It will Convert (مضارع منصوب) Imperfect into Accusative

A Fatah فتحة will be imposed on the Last letter of Imperfect verb

However لامِ أمر convert Imperfect into Jussive Mood

A Symbol of مضارع مجزوم Silent (سكون) is imposed on the last letter of Imperfect verb

For Example: the Meaning of لِيَنْصُرْ is So That he Shall help

However the word لِيَنْصُرْ Means "HE SHOULD HELP"

Please do not confuse with the Sence of word Should or might, Because in English it may mean A Person is requesting another, and Second may Listen may not Listen.

But IN ARABIC IF لامِ أمر

لِ Then it is an order not a request

So if 2nd Person Never Listen He Should Be ready for Conequences (If AN WORKER ON DUTY)

You have noted that in both places same letter لِ is used in one place its Meaning is "SO THAT" that's why it is called لامِ کَیْ (Mean that the Laam of word کَیْ (The Meaning of کَیْ

Please note in Holy Quran word کَیْ is used many times.

کَیْ لَا یَکُوْنَ دُوْلَةً بَیْنَ الْاَغْنِیَاءِ

کَیْ نُسَبِّحَكَ كَثِیْرًا

کَیْ تَقَرَّ عَیْنُهَا وَلَا تَحْزَنَ

Also used with لِ muddeled with other letters.

لِکَیْ ، لِکَیْلَا

[لِ کَیْ] [لِ، کَیْ، لَا]

and Second Place it is called (لامِ أمر) and its meaning way

Should be, Might be May be

ordering Laam

Because it is ordering that's why it is called لامِ أمر

7-7-2015

تمرین نمبر 44 الف

EXERCISE NO. 44 "A"

Write the Paradigm (تصریف گردان) of Imperative Active Third and First Person (تصریف فعل امر غائب و متکلم) From the followings Verbs. (افعال) and write the Meaning of all Forms (صیغہ)

① اَکَلَ (ن) To Eat ③ رَجَعَ (ض) To Return

② سَبَحَ (ض) (To Float)

EXERCISE 44-B

Explain in details and Describe the causes of Dicacritical Points (الإعراب) of underlined words and Translate in English.

① تمرين رقم 44 "ب"

① اِرْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمْكُمْ مَنْ فِي السَّمَاءِ

② فَلْيَفْهَمُوا قَلِيلًا.

③ لِيَشْرَحِ الْمُعَلِّمُ الدَّرْسَ لِيَفْهَمَ الطُّلَّابُ ...

④ لِنَعْبُدْ رَبَّنَا وَلْنَحْمَدْهُ

⑤ لِنَشْهَدْ أَنَّ اللهَ رَبُّنَا لِنَدْخُلَ الْجَنَّةَ

بيان تفصيل اعرابي حالة الكلمات التي تحتها خطوط...
و سبب تشكيل اعراب...

⑥ فَلْيَنْفِرُوا الْمُسْلِمِيْنَ لِيَنْجَحُوا

⑦ فَلْيَعْمَلْ عَمَلًا صَالِحًا

TRANSLATE IN ARABIC

① All those women Should (need to) read HOLY QURAN

② We Should need to play after ASR (عصر) Prayer

③ He should need to work hard So that He will Succeed.

④ We Should need to Laugh less.

⑤ Those two boys Should need to ride a bicycle.

⑥ Those all men Should need to worship their LORD, So that their Lord will forgive them.

(Should need to be) is another way of Expressing the English word of explanation

امر غائب، متکلم

Should be, might be, need to, may be are words must be dealt in ordering Sence. (Not in English Sence of Speech As given in footnote of Page. No. 497

18-7-15
اليوم
عيد الفطر
٤٣٦
١٤٣٦
Saturday

IMPERATIVE PASSIVE VERB

فعل امر مجهول

46:1 - Untill Know we have Learned all those Forms of imperative Verb, which were **Active** (معروف)
Now we have to Learn How to Form the Imperative Passive Tense (فعل امر مجهول)
But before we start imperative passive Verb, we have to Revise what is difference between Active and Passive Verbs of imperative verb
For Example when we Said
"Mahmood should ~~used~~ to Take medicine" (Form)
This is Imperative Active of Third Person

صيغه غائب امر معروف

But if we ~~said~~ will Say
"Medicine Should be Taken"

Then this is Imperative Passive Tense of Third Person

صیغہ غائب امر مجہول

Similar as **You beat** or Just point towards a person as and Just say **beat**
This is Imperative Active Tense and if Somebody say

YOU SHOULD BE BEATEN.

Then This is called Imperative Passive Second Person.

MAIN DIFFERENCE BETWEEN ACTIVE AND PASSIVE

معروف → HAS SUBJECT

مجہول → HAS NO SUBJECT

46:2 Now we have to Learn that what is method of Producing/developing the Sense of Imperative/Passive Tense in Arabic. First matter to note/Keep in mind in this regard is that, for the formation of Imperative

Tense, the required change was done in the in the Imperfect Active

Imperfect Active فعل مضارع معروف

Same As the change required for formation of Imperative Passive.

فعل مضارع مجهول

Then we need to Change Imperfect Passive Verb

Which means:

Imperative Active Verb made from Imperfective Active

Imperative Passive made from Imperfect Passive

46:3 Second important Matter is that Method of formation Second Person of imperative Active is different from the method of formation of 1st and Third Person of Imperative Active Tense As given on Page No: 479 and 488, which is that for Second Person the Symbol of Imperfect

علامت مضارع

حرف جازم

which is "ي" is ommitted/ disappeared, and impose a attaching Hamza همزة الوصل and transfer Imperfect in to Jussive Mood مضارع مجزوم

However for First Person صیغہ متکلم
and Third Person صیغہ غائب The Symbol
of Imperfect (علامت مضارع) Exists As it is
And one ordering لام
is imposed before لام امر
And then convert Imperfect into لام امر
Jussive Mood. But for Imperative
Passive Tense there is not any
type of difference Like this existed
in Imperative Passive tense امر مجہول
So for all Persons of
Imperative Passive Tenses Method of
formation is Same.
46:4 : which Method is As follows

That A Laam-e-Amr (ordering Laam)
is imposed before Symbol
of Imperfect علامت مضارع and
then convert Imperfect into Jussive
Mood. For Example

From يشرب to
(He drunk of Yushrab.
(He willbe drunk) Li-Yushrab
(that 'He' should be drunk)
on next Page Both Paradigms of تعریف
Imperative Active and Imperative
Passive are given so that you can easily
understand specially the difference between the Forms
of Third Peroson of Imperative and Second person
of Imperative Passive Tense)

اليوم
عيد الفطر
17-7-15

امر معروف	امر مجہول	
Imperative Active	Imperative Passive	
لِيَضْرِبْ (واحد) He should beat	لِيُضْرَبْ He should be beaten	مذکر غائب Third Person Masculine
لِيَضْرِبَا (تثنیہ)	لِيُضْرَبَا	
لِيَضْرِبُوْا (جمع)	لِيُضْرَبُوْا	
لِتَضْرِبْ (واحد)	لِتُضْرَبْ	مؤنث غائب Third Person Feminine
لِتَضْرِبَا (تثنیہ)	لِتُضْرَبَا	
لِيَضْرِبْنَ (جمع)	لِيُضْرَبْنَ	
اِضْرِبْ (واحد) (You beat)	لِتُضْرَبْ You should be beaten	مذکر حاضر Second Person Masculine
اِضْرِبَا (تثنیہ)	لِتُضْرَبَا	
اِضْرِبُوْا (جمع)	لِتُضْرَبُوْا	

امر معروف	امر مجہول	
اِضْرِبْ (واحد)	لِتُضْرَبْ	Second Person Masculine
اِضْرِبَا (تثنیہ)	لِتُضْرَبَا	
اِضْرِبُوْا (جمع)	لِتُضْرَبُوْا	
اِضْرِبْ (واحد)	لِاُضْرَبْ	First Person Masculine
اِضْرِبَا (تثنیہ)	لِنُضْرَبْ	
اِضْرِبُوْا (جمع)	لِنُضْرَبْ	
اِضْرِبِیْ (واحد)	لِاُضْرَبْ	First Person Feminine
اِضْرِبَا (تثنیہ)	لِنُضْرَبْ	
اِضْرِبْنَ (جمع)	لِنُضْرَبْ	

تصریف فعل امر معروف

IMPERATIVE ACTIVE VERB (Standard Form of Paradigm)

PLURAL جمع	DUAL تثنیہ	SINGULAR واحد		
لِيَضْرِبُوا	لِيَضْرِبَا	لِيَضْرِبْ	Masculine مذکر	THIRD PERSON غائب
لِيَضْرِبْنَ	لِتَضْرِبَا	لِتَضْرِبْ	Feminine مونث	
اِضْرِبُوا	اِضْرِبَا	اِضْرِبْ	Masculine مذکر	SECON PERSON مخاطب
اِضْرِبْنَ	اِضْرِبَا	اِضْرِبِيْ	Feminine مونث	
لِنَضْرِبْ	لِنَضْرِبْ	لِأَضْرِبْ	Masculine مذکر	FIRST PERSON متکلم
لِنَضْرِبْ	لِنَضْرِبْ	لِأَضْرِبْ	Feminine مونث	

He Should beat

تصریفِ فعلِ امرِ مجہول

Imperative Passive VERB Paradigm:-

PLURAL جمع	DUAL تثنیہ	SINGULAR واحد	Standard form	
لِيُضْرَبُوْا	لِيُضْرَبَا	لِيُضْرَبْ	Masculine مذکر	THIRD PERSON غائب
		He should be beaten.		
لِيُضْرَبْنَ	لِتُضْرَبَا	لِتُضْرَبْ	Feminine مونث	
لِتُضْرَبُوْا	لِتُضْرَبَا	لِتُضْرَبْ	Masculine مذکر	SECOND PERSON مخاطب
لِتُضْرَبْنَ	لِتُضْرَبَا	لِتُضْرَبِيْ	Feminine مونث	
لِنُضْرَبْ	لِنُضْرَبْ	لِاُضْرَبْ	Masculine مذکر	FIRST PERSON متکلم
لِنُضْرَبْ	لِنُضْرَبْ	لِاُضْرَبْ	Feminine مونث	

تمرین نمبر (۴۵)

EXERCISE NO 45

From the VERB

(س)

Make the Paradigm (تصریف) of Imperative Active and Imperative Passive (گردان) And write the Meaning of all Forms.

2-8-2015

PROHIBITIVE TENSE

:- فعل نہی :-

47: Now we have to learn the method of formation of prohibitive verb. But be before we describe the method of formation we have to understand the difference between word

NOT AND PROHIBIT, in English The meaning is very clear, But however in persian, URDU, and other Arabic Alphabetical Languages there were too much Confusion of نہی or لا

But in this case fortunately we are learning Arabic from the Langugl English as a base. So it will be easy to understand

(1) Not clearly means, There is The Sence of Negation in the Sentence* Hamid has not written a letter

(2) -: But However نہی Prohibition Means THERE is AN ORDER OF STOPPING SOME ACTION TO ANY PERSON..

* Which is called :- فعل منفی

for Example

Hamid Should not write a Letter

OR

HAMID! "DO NOT WRITE A LETTER."

or DON'T WRITE A Letter.

for above Sentence we use the

THE TERM فعلِ نہی ۔ اصطلاح صرف

47:2 in Arabic for producing the Sence نہی , Add a word لا before Imperfect Verb فعل مضارع and the convert the فعل مضارع in to Jussive Mood

For Example

تَكْتُبُ Means

You write and → لَا تَكْتُبْ

he.. write.

Same as يَكْتُبُ means He writes and → لَا يَكْتُبْ means He should not write.

47:3 in connection with the word لَا Please keep in mind one Most important point. for producing the sence of Negation Normally word لَا is also used before فعل مضارع which is called لائے نفی Laa-e-Nafi which is NON Active عنیر عامل

Means → When this لَا is added before مضارع (Imperfect verb) Then it will never make any Diacritical Change "اعراب" It is only Producing the Sence of Negation (نفی)

for Example تَكْتُبُ You write لَا تَكْتُبُ You do never write. However لَا of Prohibitive verb is ACTIVE عامل and converts مضارع into Jussive Mood. مجزوم for Example لَا تَكْتُبْ You don't write or we can say Don't WRITE.

You (Plural) don't write لَا تَكْتُبُوا

47:4: Now you have to understand an another matter that for

فعل نہی and فعلِ امر

نونِ ثقیلہ Emphatic Double NOON

نونِ خفیفہ

Emphatic Single NOON

are also used.

For Example

From اِضْرِبْ → To → اِضْرِبَنَّ

From لَا تَضْرِبْ → To → لَا تَضْرِبَنَّ

16-8-15

THE PROHIBITIVE TENSE ACTIVE

فعل نہی معروف

PLURAL جمع	DUAL تثنیہ	SINGULAR واحد		
لَا تَضْرِبُوا	لَا تَضْرِبَا	لَا تَضْرِبْ	Masculine مذکر	THIRD PERSON غائب
" " "	" "	That man need not beat		
لَا تَضْرِبْنَ	لَا تَضْرِبَا	لَا تَضْرِبْ	Feminine مؤنث	
" " "	" "	" "		
لَا تَضْرِبُوا	لَا تَضْرِبَا	لَا تَضْرِبْ	Masculine مذکر	SECOND PERSON مخاطب
" "	" "	You do not beat		
لَا تَضْرِبْنَ	لَا تَضْرِبَا	لَا تَضْرِبِي	Feminine مؤنث	
" " "	" " "	Don't beat		
لَا نَضْرِبْ	لَا نَضْرِبْ	لَا أَضْرِبْ	Masculine مذکر	FIRST PERSON متکلم
" " "	" " "	" " "		
لَا نَضْرِبْ	لَا نَضْرِبْ	لَا أَضْرِبْ	Feminine مؤنث	
" " "	" " "	" " "		
		I need not to beat		

Please note Above is for ACTIVE معروف For PASSIVE مجہول Repeat all Pardagin with لَا يُضْرَبْ → Dhamma ضمہ on علامت مضارع / → Fatah فتحہ on ماقبل عین This change on all 18 Forms as above

THE PROHIBITIVE TENSE WITH DOUBLE EMPHATIC NOON (ACTIVE)

فعل نہی مع نون تعلیق مؤکد مجہول

PLURAL جمع	DUAL تثنیہ	SINGULAR واحد		
لَا يُفْسَرْنَّ	لَا يُفْسَرَانِّ	لَا يُفْسَرَنَّ	Masculine مذکر	THIRD PERSON غائب
		He should not be explained		
لَا تُفْسَرْنَانِّ	لَا تُفْسَرَانِّ	لَا تُفْسَرَنَّ	Feminine مؤنث	
لَا تُفْسَرْنَّ	لَا تُفْسَرَانِّ	لَا تُفْسَرَنَّ	Masculine مذکر	SECOND PERSON مخاطب
لَا تُفْسَرْنَانِّ	لَا تُفْسَرَانِّ	لَا تُفْسَرَنِّ	Feminine مؤنث	
لَا تُفْسَرْنَّ	لَا تُفْسَرَنَّ	لَا اُفْسَرَنَّ	Masculine مذکر	FIRST PERSON متکلم
لَا تُفْسَرْنَانِّ	لَا تُفْسَرَنَّ	لَا نُفْسَرَنَّ	Feminine مؤنث	

Please note Above Paradigm is for ACTIVE TENSE معروف
FOR PASSIVE TENSE مجہول

لَا يُفْسَرْنَّ

Dhamma (ضمہ) on ع علامت ضمہ
And Fatah (فتحہ) on the ن قبلہ
And all Paradigm is same فعل ضرب

تمرین نمبر 46 الف

EXERCISE NO 46 A

Write the Complete Paradigm of Verb [" ن "] كتب of Prohibitive Active and Passive Tense and write the meaning of all forms (صیغہ)

فعل نہی معروف و مجہول

تمرین نمبر 46 ب

EXERCISE NO. 46.B

Impose Vowels (حرکات) and the Diacritical point (اعراب) on all following paragraph and then Translate it.

انظر يا خالد الى كتابك
واقرأ درسك ولا تنظر الى
يمينك والى يسارك. وان

لم تفهم فاسئل استاذك.
و اذا فرغت من الدرس فاذهب
الى بيتك ولا تلعب مع الاولاد
في الطريق واحفظ دروسك
بعد صلوة المغرب واكتب
واجبات المدرسة ولاتكن
من الغافلين. واعلم انّ الغافل
والكسلان لاينجحان يوم
الامتحان.

تمرين رقم ٢٦ ج

Translate following sentences
Explain underlined words,
Diacriticle points (اعراب) and also
Describe the cause of
Those diacriticle points.

① يَا بَنِيَّ لَا تَدْخُلُوا مِنْ بَابٍ وَّاحِدٍ
وَّادْخُلُوا مِنْ اَبْوَابٍ مُّتَفَرِّقَةٍ

2 لَا تَحْزَنْ إِنَّ اللّٰهَ مَعَنَا

3 لَا يَحْزُنْكَ قَوْلُهُمْ

4 إِذْ هَدٰىنَا بِنَا فِي هٰذَا

5 وَلَا تَقْرَبُوا الْفَوَاحِشَ

6 لَا تَحْسَبَنَّ اللّٰهَ غَافِلًا عَمَّا يَعْمَلُ الظّٰلِمُونَ

7 يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِي
إِلَىٰ رَبِّكِ

8 لَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللّٰهِ
أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ

9 إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا
الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هٰذَا

10 وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللّٰهِ عَلَيْهِ

Translate in Arabic

1. Learn Holy Quran, then act upon it So that you will be Successful in AAKHIRAH.

2. You (both boys) do not Play here but play in the Play ground, So that we can Study.

3. O Ibleese who has Stopped you to Prostrate (before Adam)

4. O Door keeper! open the door So that we can entre in the School — shall (do) not open the door. You all, go back. (need to)

5. Why you never went to School Yesterday — Yesterday we have Learnt too much Lessons. You should need to memorise very well today's Lesson So that you will not be ashamed tomorrow

6. Why you never went to School Yesterday?

6 You all women [get out] from here so that we can play here. (go)

7 You should need to open your books and learn/memorize your lesson

8 Why you (both women) never be happy.

9 Certainly ALLAH سبحانه وتعالى helps us, He is with us

10 ALL Those (men) should read Holy Quran and memorise it and then Act upon/obey it.

11 You People do not Play, but memorise your lessn.

الحمد لله رب العالمين

الصلوة والسلام على رحمة للعالمين

12-12-15

CATEGORIES OF INCREASED TRILITERAL PART- ONE

ابواب ثلاثی مزید فیہ (پہلا حصہ)

We have already Studied in Chapter No 37, 6 categories (ابواب) of Simple trileteral (ثلاثی مجرد) for Example,

				Category	فتح or ضرب
1	فَعَلَ	يَفْعَلُ	←	فَتَحَ - يَفْتَحُ	(ف)
2	فَعَلَ	يَفْعِلُ	←	ضَرَبَ - يَضْرِبُ	(ض)
3	فَعَلَ	يَفْعُلُ	←	نَصَرَ - يَنْصُرُ	(ن)
4	فَعِلَ	يَفْعَلُ	←	سَمِعَ - يَسْمَعُ	(س)
5	فَعِلَ	يَفْعِلُ		حَسِبَ - يَحْسِبُ	(ح)
	فَعِلَ	يَفْعُلُ		X X X	
	فَعُلَ	يَفْعَلُ		X X X	
	فَعُلَ	يَفْعِلُ		X X X	
6	فَعُلَ	يَفْعُلُ		كَرُمَ - يَكْرُمُ	(ک)

12-12-15

Now we have to study all categories (Chapters) (الواب) of ثلاثی مزید فیہ

From this Point go to Page-No (542)

Please check Page No 522, 523 and Chart, where ثلاثی مزید فیہ is Positioned. Before the New discussion start we have to stop at this Stage and Just Remind briefly what we have learnt.

Book. 1

SECTION NO. 1

اِسم، فعل، حرف، حالۃ اسم، حالتِ فاعلی
حالتِ، مفعولی، حالتِ اضافی، اعراب، شکل
اسماء معرب، مشکول عبارت۔ مرفوع،
منصوب، مجرور، رفع، نصب، جر
اسماء مبنی، اسماء غیر منصرف، اضافت
تائے مربوطہ۔ تائے مبسوطہ، استثنیٰ
تنوین، عوامل الاربع للاسماء
حالۃِ اسم، ~~حالۃ~~ جنس، عدد
اسم بلحاظِ وسعت، مذکر، مونث
علامات تانیث، مونث حقیقی،

ENGLISH OF ARABIC TERMS ARE INTENTIONALLY NOT PROVIDED. THIS is PAGE NO 525. Students should need to Recall their mind about those Arabic Term.

12-12-15

مونث سماعی، مونث قیاسی، مستثنیٰ،
الفِ ممدودہ، الفِ مقصورہ، ہمزہ
واحد، تثنیہ 4، جمع، نون مکسورہ
جمع مکسّر، جمع سالم، جمع مذکر سالم
جمع مونث سالم، صورتِ اعراب،
اعراب بالحرکۃ 4، اعراب بالحروف، مذکر غیر حقیقی
مونث غیر حقیقی، گردان، تصریف، اسم نکرہ
اسم معرفہ 4، اسم ذات، اسم علم، اسم
ضمیر، اسمِ اشارہ، اسم موصول
معرف باللام۔ لام تعریف، حروفِ شمسی
حروفِ قمری، حروفِ تہجی، اصول تجوید

Book-1
SECTION # 2

مرکبات، مفرد، مرکب، مرکب ناقص
مرکب تام، جملہ 4، مرکب توصیفی

مرکب جاری، مرکب اشاری، جملہ
خبریہ، جملہ اسمیہ، جملہ فعلیہ، ہمزہ
لام تعریف، ہمزۃ الوصل، صفت موصوف
ادغام، تشدید، موصوف،
جمع مکسر غیر عاقل،

Book_ 1

SECTION - NO - 3

جملہ اسمیہ، مبتدا، خبر، مبتدا معرفہ
خبر نکرہ، معنی مثبت، معنی منفی،
استعمال کیش، استعمال ما
مفہوم تاکید فی الجملہ اسمیہ
تبدیل معنوی، تبدیل اعراب
مبتدا مختلف الجنس، ضمائر،
غائب، مخاطب، متکلم، ضمائر مرفوعہ منفصلہ
ضمیر بارز، ضمیر مستتر، ضمیر منصوب منفصل
ضمیر منصوب متصل، ضمیر مرفوع متصل،
ضمیر فصل، ضمیر شان، ضمیر قصہ،

Few

BOOK - 1

SECTION - NO - 1

مرکب اضافی، مضاف، مضاف الیہ
نون اعرابی، ضمائر مجرورہ متصلہ
حرف ندا، اسم ظاہر، منادیٰ
منادیٰ مضاف باللّٰہم، حرف جار، مجرور
مرکب اشاری، اسماء الاشارہ،
اشارہ قریب، اشارہ بعید، مشار الیہ
استثنیٰ اصولی، اسماءِ استفہام
حروفِ جارہ، کثر خبریہ،
اسم منصوبا،

BOOK - 2

SECTION - NO - 1

26-12-15

مادہ، وزن، کلمات، عین کلمہ، فائے کلمہ
لام کلمہ، حروفِ اصلی، حروف (ضائی)، اقسام
بلحاظ زمان، فعل ماضی معروف، فعل ماضی مجہول
تصریف، صرف کبیر، صیغہ، مصدر، ماضی
حال، مستقبل، ضمائر، جنس، گردان urdu word
صیغہ متکلم، صیغہ غائب، صیغہ مخاطب (تصریف for
عدد، استعمال فاعل مع فعلِ ماضی

ثلاثی، رباعی، خماسی، قواعد مزید جملہ فعلیہ
مسند، خبر، اسم ظاہر، معنی نفی فی
الفعل ماضی، اسم جمع، مونث غیر حقیقی
جمع مکسر، اقسام فعل بلحاظ عمل،
فعل معروف، فعل مجہول، فعل لازم
فعل متعدی، متعلق خبر، متعلق فعل
جار، مجرور، مرکب جاری،
اجزاء جملہ
استعمال مفعول فی جملہ فعلیہ
مرکب توصیفی، مرکب اضافی فی الفعل جملہ فعلیہ
ضمائر مرفوعہ، ضمائر مفعولی، صیغہ فعل

BOOK_2
SECTION_NO. 2

فعل ماضی مجہول، تصور مفعول مالم یسم
فاعلہ و تصریف، فعل معلوم، تصور نائب
فاعل، تشکیل معروف من مجہول، تشکیل
مجہول من معروف، تصریف مع متعدی الی
المفعولین، متعدی افعال، صیغہ مجہول

BOOK_2

فعل مضارع، تصریف، اوزان، بنا ن،
انین،
اسلوب تشکیل المبانی نہی، مستقبل فی
المضارع معروف و اسلوب تشکیل المضارع
مجہول، الواب ثلاثی مجرد، مستعمل

اقسام فعل ماضی، تصریف ماضی کان

مضارع یکون، مفہوم لمی فی الجملۃ
اسمیہ، تصریف کیشی، فعل ماضی بعید
فعل ماضی استمراری، فعل ماضی شکیہ
فعل ماضی شرطیہ، فعل ماضی تمنی آؤ
تمنائی، فعل ماضی احتمالی معروف، مجہول
فعل ماضی قریب

Book - 2

تفسیرات مضارع، نصب، جزم
مضارع مرفوع مضارع منصوب
مضارع مجزوم، نون النسوۃ، علامت
سکون، نون اعرابی، نواصب مضارع
استعمال لن، ان، اذن، کی
حروف ناصب، ل، حتی لئلا، حروف
عاملہ، اسمائے شرط، جوازم،
لائے نہی، استعمال لم، لمّا،
تصریف مضارع مرفوع و مضارع مجزوم
استعمال اذن، اسلوب تاکید فی الفعل
مضارع، نون ثقیلہ، نون خفیفہ،
لام تاکید،

Book - 2

فعل امر حاضر، امر غائب و متکلم، لام امر
لائے نہی لام کی، فعل امر مجہول، فعل نہی
لائے نفی عمل عامل، ادوات ثلاثی مزید فیہ،

WE HAVE UP TO ABOVE TOPICS

ھمزہ مفتوحہ، ھمزۃ الوصل، ھمزۃ القطع

ابوابِ ثلاثی مزید فیہ ، باہمزہ وصل مزید فیہ
ہمزہ مفتوحہ ، بے ہمزہ وصل مزید فیہ
ترکیب ماضی، مضارع، مصدر) مصدر بحالت نصب
خاصیات ابواب ، ہمزہ مکسورہ، مضارع
مفتوح، صرف صغیر، مختلف درجات اوّل
ثانی، ثالث، مختصر تفصیل، اسم تفضیل، اسم
فاعل، اسم مفعول، اسم ظرف، ظرف
مکان، ظرف زمان، اسم آلہ، اسم مبالغہ
الصفۃ المشبہۃ ، تفصیل تعجب، تفصیل
کل، مصدر فعل، تمیز، غیر مصدر، اسم
فعل امر، فعل نہی، فعل لازم، فعل متعدی
رباعی، ملحق برباعی، خماسی،
ثلاثی مزید فیہ (فعل مجہول) اسماءِ مشتقہ

Please note in the Book No 2 Section 5
اسماءِ مشتقہ (DERIVED NOUNS) are
described briefly just to explain the
terminology of BRIEF PARDDIGM of
(صرف صغیر)

However in Book 3 Derived Nouns
(اسماءِ مشتقہ)
will be explained in complete
details.

Book. 3

S:

اسماءِ مشتقہ 4، فعل ماضی معروف، فعل ماضی مجہول، فعل مضارع معروف فعل مضارع مجہول، فعل امر، فعل نہی مادہ، وزن، مشتقات، ماخوذ، جامد، مصدر، اسم مفعول، اسم ظرف، اسم الصفۃ، اسم التفضیل اسم آلہ، اسم الفاعل،

جمع مکسر اسم الفاعل، تعریف نحو

تفرق بین اسم الفاعل، فاعل

اسم المفعول، افعال المتعدی

تفرق بین اسم المفعول و مفعول

Book: 5

SECTION: 2

اسم ظرف، دلیل ظرفی، بنیۃ ظرفیۃ ظرف مکان، ظرف زمان، مضارع مفتوح العین، تفرق بین اسم الظرف ظرف، اسم ذات، اسماء المعانی اسم جامد، صفت مشبہ، حدوث، مرکب توصیفی اسم المبالغۃ، اسم التفضیل، تمیز اسم آلہ، غیر صحیح افعال، حرف علت، متساوی 4 حرف علت، ہمزۃ الوصل صامت

همزة القطع، تخفيف، ادغام، تعليل

فعل صحيح، فعل معتل، مثال، اجوف

ناقص، لفيف، مفروق، مقرون، سالم

فعل غير سالم، مهموز، مضاعف

اقسام متداخل، مهموز الفاء، مهموز اللام

همزة استفهام

مهموز العين، لازمي، تبديل، تبديل اختياري

همزة اصلية، قواعد ادغام،

فك ادغام، ادغام مثلين

قواعد فك ادغام

BOOK-4

قواعد حروف هم مخرج، قريب المخرج

مثال واوي، مثال يائي مضارع مفتوح العين

اجوف واوي، اجوف يائي

مضارع مضموم العين، ناقص مجهول

تغييرات قواعد في صحيح غير سالم و

افعال معتل افعال الصفة لفعل

التفضيل، اسماء العدد، تركيب عددي

سنى الاسماق

7-5-16

Book. 5

SECTION. 1

Please note Book was introductry of
تعریف و موضوع و غرض علم نحو، غرض، غایت
لغوی معنوی، اصطلاحی معنی، تاریخ نحو،
حضرت علی رضی اللہ تعالیٰ عنہ و حضرت ابو الاسود رض

اقسام لفظ: بامعنی، بے معنی، تعریف موضوع
مفرد، مرکب، اسم، فعل، حرف، علامات اسم
جمل، صوت، اقسام اسم باعتبار جنس، تعریف
تثنیہ، معرب، مبنی، عاملے، اعراب، محل اعراب
مرکب توصیفی، مرکب اضافی، مرکب جاری، مرکبات
ناقصہ، جملہ اسمیہ، جملہ فعلیہ، غیر متصرف
جملہ انشائیہ۔ بیان اعمال ناقصہ

Book. 5

SECTION. 2

حروف مشبہ بالفعل، فرق بین انّ و اَنّ
بیان لائے نفی جنس، ما و لا المشبہتان بلیس
بیان افعال قلوب، مفعول بہ، مفعول مطلق
مفعول فیہ، مفعول معہ، مفعول لہ
بیان حال، عمل نعت، بیان توابع صفت
بیان تاکید، عطف، حرف معطوف، بیان عطف
بیان بدل، ترخیم، استغاثہ، ندبہ، تمیز
بیان استثناء، صفت مشبہ*، ضمیر، مولف ضمیر
نداء، مرفوعات، منصوبات، مجرورات،
اقسام فعل، اقسام و فوائد اضافت
اعمال مدح و ذم، اعمال مقاربہ، المزید
و تحذیر، اشتغال، مشغول عنہ

* اسمائے مشبہ بالفعل

Book. 5

Section 3

اسمائے اعداد، اسمائے افعال، کلمات شرط جزا
ظرف مبنیہ، کلمات استفہام، ان
مقدرہ، افعال تعجب، اقسام حروف
ضمائر، اسمائے اشارہ، اسمائے موصولہ
اسمائے کنایہ، شرط و جزا، حروف عامل
حروف غیر عاملہ، اقسام
الف لام، عوامل
المنظومہ المختصر فی النحو

اقسام
اسم غیر متمکن
اقسام اعراب اسمائے متمکن
اسماء ستہ مکبرہ
مرتجل، منقول

7-5-16

NOTE:- Please Note From this Stage we have to Explain the Topic

ابواب ثلاثی مزید فیہ

We have two Levels.

No. 1 For طلباءِ مبتدی

For BEGGINERS FOUNDATION LEVEL

For طلباءِ درجہ عالیہ

HIGHER LEVER STUDENTS OF ARABIC

So Foundation level will be very brief and will be completed with few pages. However higher level Explanations are in full details and may be with 100 pages are required Because if a Student can understand ابواب ثلاثی مزید فیہ Those are asset to understand Holy Quran and Hadith Mubaraka.

12.9-16

اليوم
عيد الاضحى

أعوذ بالله من الشيطن الرجيم

بسم الله الرحمن الرحيم

The Year 2016 was not very busy with Arabic Grammar Project Actually 2016. I was busy with other Articles and Books. which are as under:

① History of BRITIANS Romance with Islam and Muslims

It will reveal Britians very very close and authentic connections with Islam, Muslim Arabic Language.

② وَ قِيلَهِ سَمعون لهو

of Holy Prophet صلى الله تعالى عليه وآله والصحابه وسلم تسليما كثيرا كثيرا كثيرا

if God is one, Holy Prophet صلى الله تعالى عليه وآله والصحابه وازوجه تسليما كثيرا كثيرا كثيرا

is one. Holy Quran is one, Holy QIBLA is one

THEN WHY MUSLIMS ARE NOT UNITED AND ALWAYS FIGHTING EACH OTHER

(3) CODES OF MODERN SCIENCE TECHNOLOGY ENGINEERING IN HOLY QURAN..

For EXAMPLE.. AERODYNAMICS ENGINEERING

أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ
صَافَّاتٍ وَيَقْبِضْنَ مَا يُمْسِكُهُنَّ
إِلَّا الرَّحْمَٰنُ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ

(سورة الملك - 19)

NUCLEAR PHYSICS & NUCLEAR ENGINEERING

وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ
قُلْ بَلَىٰ وَرَبِّي لَتَأْتِيَنَّكُمْ عَالِمِ الْغَيْبِ
لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ
فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَلَا
أَصْغَرُ مِن ذَٰلِكَ وَلَا أَكْبَرُ إِلَّا
فِي كِتَابٍ مُّبِينٍ

This will include codes for Atomic Physics, Electronic & Electrical Engineering, if a Student is in Position to understand Arabic language Holy Quran and Same has knowledge of Modern Science and Technology He can understand from Holy Quran all types of Sciences including Biology Chemistry, Physics, Math, Psychology Sociology, Philosphy, Logic, all of kinds of Engineering and Technology Mining, Material Physics, Zoology Botany, Business, Commerce, Account, &c.

Arabic is language of HOLY QURAN AND HADITH MUBARK. Thats why it is most: And Many Many More

Consider myself Just a Student of Arabic Language, and want more research Primary Stage.

I am not a Mullah But wish to be.

Nice also Stemmed HIFZ-E-QURAN since And Many Many More activities

NEW BACK TO ARABIC GRAMMAR LESSONS (12-9-2016)

December 2014 Slowly Improving

From Page-No. 525

But before starting This topic we we have to clearly understand the Basic Terms of

Simple Triliteral ثلاثی مجرد

Please note following details are for apprentices only Extra detail will be ثلاثی مزید میں

Provided for Higher Level Students

* Increased TriLiteral :- Later

48:2 .. At the end of Chapter No: 37*1 we have explained in detail The Verbal (لغوی) and Idiomatic (اصطلاحی) Meanings and as well on same Place we have also introduced briefly the ثلاثی مزید فیہ as well Promised to Explain This matter in further Lessons. Now This is the Stage where we have to Explain many Chapters (ابواب) of Increased Triliterals (ثلاثی مزید فیہ)

48:3 . You have already Learned that meaning of Simple Triletral (ثلاثی مجرد) is A Verb of Three letter (مجرد) Root, in which There will not any Extra Letter be added

*1 After the Table of (ابواب ثلاثی مجرد) Simple Triletral *1

And ثلاثی مزید فیہ Means

A such Verb of 3 Lettres root in which There will be added a Lettre or few more letters with its orignal 3 Letters, And this addition can be understood by the first form of Past tense. صیغہ اول فعل ماضی معروف

You must remind this issue that First form of Past tense of Simple triliteral is actual That word in which the Three ~~Letters~~ orignal Letters of a root are Present. or we can Say Existed.

مجرد اصلیہ موجود

اول صیغہ فعل ماضی معروف

Thats why in the first form of Increased Triletral of Past Tense we can easily recognised the Entra added letters with orignal Three Letters of Root of the word.

تو ان حروف اصلیہ مع حروف ثلاثی مزید فیہ سے بسہولت پہچان سکتے ہیں

صیغہ اول فعل ماضی معروف

ثلاثی مزید فیہ

13-9-16

48:4 This repetition of First Evil Form of Past Indefinite.

فعل ماضی معروف

صیغہ اوّل

is only for that reason that you have to understand that all paradigms (گردان) whether Past or Imperfect (ماضی معلوم) are also formed by the addition of few letters in every form of that tense.

for Example

فَعَلَ	فَعَلَتْ	فَعَلَتَا
فَعَلَا	فَعَلَتَا	فَعَلَتَا
فَعَلُوا	فَعَلْتُمْ	فَعَلْنَا
فَعَلَتْ	فَعَلَتْ	فَعَلَتْ
فَعَلَتَا	فَعَلَتَا	فَعَلَتَا
فَعَلْنَ	فَعَلْتُنَّ	فَعَلْنَا

Then Please note that the addition of Letters in the Forms of Paradigm Never make ( ) Increased. Because the Change or addition in the Last part of Forms (صيغ) of Tenses is the Symbol of Those Unique forms. And this matter is Same in the Paradigms of Simple ( ) or Increased ( ), which matter or that issue you can clearly Examin in next Lessons. So please understand that the Real or actual recognisation of مجرد or مزيد فيه is from its First form of it Past indefinite Tense.

48:5 Addition of Extra letters in the First form of Past indefinite Tense of increased Triletral ثلاثي مزيد فيه is sometimes one Letter, sometimes 2 Letters and Some times Three letters with those changes There will be many New chapters ~~are formed~~ of Increased triletral are formed. But most Commonly used chapters are only 8 (Please note 8 chapters are only for Apprentices (مبتدئ) All Remaining chapters will be discussed in detail in the Appendix of The Chapter for Higher Level Students)

At this stage we shall Limit ourselves to only those 8 Chapters.

48:6 - Now we have to write the Measure وزن of those 8 Chapters of Past indefinite tense.
The Actual Letters (حروف اصلية) of Form will be Showed with Letters

ف ع ل

As well for ف, ع, ل a Small Line — — — So that you can easily Recognise the Extra Letters in this Form of (ثلاثي مزيد فيه). Please note we shall write the order of those Increased Trilateral According to the Quantity of Number of those Extra Letters which Mean, First one Extra Letter word Form of Past tense. then two Extra Letters of Past tense Form. Then Three Extra Letter of Forms of Past tense.

① أَفْعَلَ = أ ـْ ـَ ـَ

② فَعَّلَ = ـَ ـّ ـَ ـَ

فَاعَلَ = َا َ َ

تَفَعَّلَ = تَ َ َّ َ

تَفَاعَلَ = تَ َا َ َ

اِفْتَعَلَ = اِ ْ تَ َ َ

اِنْفَعَلَ = اِنْ َ َ َ

اِسْتَفْعَلَ = اِسْتَ ْ َ َ

48:7 - We hope you have noted in above "اوزان" (Measures) That in first verb which is أَفْعَلَ There will be only one Extra Letter is added in the Start of Word or we can say before Word (فَعَلَ) which is (همزة مفتوحة) A Hamza with Fatah (Zabar)

on the measure of ~~[illegible]~~ This أَفْعَل
Following words are Examples

From Root (ك ر م) أَكْرَم
He Honoured

From Root (ح س ن) أَحْسَن 1
He helped

From Root (ف ض ل) أَفْضَل

From Root (س ل م) أَسْلَم

From Root (م ج د) أَمْجَد

Common muslim Names.

Similar as in the measure of فَعَّل
Please note that the ~~[illegible]~~ a Letter
of the Root is Added 2 times, it
means Letter ع is added two
Times So the ع Letter in word فَعَّل is
Extra added and Showed By Shaddah on Letter ع فَعَّل 3

From Root (ع ل م) عَلَّمَ 2
He taught

From Root (ق ب ل) قَبَّلَ
He Kissed.

In the Measure A. فَاعَلَ After letter
ف one الف is added.
For Example

From Root (ش ه د) شَاهَدَ 3
He withnessed

From Root (ق ب ل) قَابَلَ
He Competed

In the start of word تَفَعَّلَ, Letter
ت is Extra added. and one "ع"
is Extra with Letter ع which is 4
Showed as Shaddah ّ "ّ" Like
word تَفَعَّلَ For Example

From Root (ع ل م) تَعَلَّمَ 4
He Learned

From Root (ق ب ل) تَقَبَّلَ
He accepted
in word تَفَاعَلَ Letter ت is Extra

And after word ف one Extra الف is added. for Example.

From Root (ع و ن) تَعَاوَنَ 5
He co-operated

From Root (ف خ ر) تَفَاخَرَ
He Prouded (with other Person)

In the word ا There is addition of one همزة and a ت is added after letter ف for Example..

From Root (م ت ح ن) اِمْتَحَنَ 6
He Examined

From Root (ع م د) اِعْتَمَدَ
He Trusted.

in the اِفْتَعَلَ two letter word (زائد) was added in the start of word فَعَلَ For Example

From Root (ق ل ب) اِنْقَلَبَ 7
He changed

From Root (ك ش ف) اِنْكَشَفَ
He appeared

In the case of اِشْتَفْعَلَ it is very clearly to understand
That in start اِشْتَ
means Three Extra
Letters ا, س and ت are added
For Example

From Root (غ ف ر) اِشْتَغْفَرَ
He asked
Forgiveness)

(8

From Root (ح ت م) اِشْتَحْتَمَ

He

48:8 Please note a special Matter
in Regards of above Measures اوزان
The measure in which word or
Verb started with همزة This همزة
is actually

همزة الوصل

Thats why This همزة الوصل is always
Silent "ساکنے" in case of connecting
the word which is before it
for Example From

From اِفْتَعَلَ To وَافْتَعَلَ

From اِمْتَحَنَ To وَامْتَحَنَ

48:9 Now Please note that the همزة which is in the measure "وزن" of أَفْعَلَ which is not همزة الوصل

Thats why This همزة will be always stand still (Present) in case of Connecting the Letters which are before it for example

From أَفْعَلَ to وَأَفْعَلَ

From أَحْسَنَ to وَأَحْسَنَ

This type of همزة is called

هَمْزَةُ القَطْعِ

EXERCISE-NO-47 'A'

تمرین رقم 47 'الف'

Transfer, Transform following Roots in the Measures "اوزان" given in the Brackets

① ک ر م ۔ خ ر ج ۔ ب ع د (أَفْعَلَ)
ر ش د ۔ ج ل س

② ر ع ب ۔ ع ذ ب ۔ ق ر ب (فَعَّلَ)
ک ذ ب ۔ ص د ق

③ ط ل ب ۔ ق ت ل ۔ ق ب ل (فَاعَلَ)
ش ر ک ۔ خ ل ف

④ ق ر ب ۔ ذ ک ر ۔ ف ب ر (تَفَعَّلَ)
ق د س ۔ ک ل م

⑤ ف خ ر ۔ ع ق ب ۔ ق ب ل (تَفَاعَلَ)
ک ث ر ۔ ب ا ع د

⑥ ن ش ر ـ ع ر ف ـ م ح ن

ک س ب ـ ع د ل (اِفْتَعَلَ)

⑦ ش ر ح ـ ق ل ب ق ط ع

ک ش ف ـ ح ر ف (اِنْفَعَلَ)

⑧ خ ر ج ـ غ ب ر ـ ح ق ر

ب د ل ـ ب ع د (اِسْتَفْعَلَ)

EXERCISE NO 47. 'B'

تمرین نمبر ۴۷ ب

Memorise the Meaning of following words and also what are Meanings of Those words as well what are the roots of those words.

① He tried (his best) اِجْتَهَدَ

② He well understood اِسْتَحْسَنَ

③ He Corrected أَصْلَحَ

(4)	نَزَّلَ	He revealed
(5)	خَاصَمَ	He Querreled
(6)	دَافَعَ	He defended
(7)	إِسْتَخْرَجَ	He Expelled
(8)	أَرْشَدَ	He guided
(9)	إِسْتَنْصَرَ	He wanted help
(10)	بَاعَدَ	He was kept out
(11)	بَلَّغَ	He conveyed
(12)	أَنْزَلَ	He revealed
(13)	تَعَجَّبَ	He Wondered
(14)	إِجْتَنَبَ	He refrained
(15)	إِنْكَشَفَ	He was Inspired (or Visioned)
(16)	إِكْتَسَبَ	He earned
(17)	إِنْهَدَمَ	He Fell.

14-9-16

Thanks to ALLAH سبحانه وتعالى
I completed my Target of
14-9-16

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ
وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى رَحْمَةٍ لِّلْعَالَمِيْنَ / عبد الأعلى

4-2-17

CATEGORIES OF INCREASED TRILITERAL

PART TWO

ابواب ثلاثی مزید فیه

(جزئی)

49. You have studied in Simple Triliteral (ثلاثی مجرد) if Past is on the Measure (وزن) of فَعَلَ Then There are Three possible Forms of First صیغہ of Imperfect مضارع which means

يَفْعَلُ ، يَفْعِلُ ، يَفْعُلُ

And if Past tense is on the وزن (Measure) of فَعَلَ Then there are Two Posible forms of مضارع Imperfect which means

يَفْعَلُ ، يَفْعِلُ

But this is most important matter in Connection with افعالِ مزید فیہ (In Creased Verb) And you (must memorise it)

That the measures (اوزان) of Past (ماضی) which you have studied in Last chapter from those (اوزان) measures, First صیغہ of each imperfect verb (مضارع) will be formed on a Specified special measure (مقررہ وزن) which will be Explained Later in the Complete details.

49:1 Second attentionable matter is that There is not any Prescribed formula for the formation of Infinitive (Infinitive) مصدر from the verb in Simple trileteral (ثلاثی مجرد) which means There is not any decided Measure (مقررہ وزن). Just One way To Listen from Arabic People or Search in a dictionary Then you can find its Infinitive (مصدر). Inverse of this is, that "For every Prescribed, decided (مقررہ) Measure (وزن) of all forms (صیغہ) of Past and Imperfect (ماضی و مضارع) There are Prescribed or decided (مقررہ) Measure (وزن) of its Infinitive (مصدر)

AND THIS MEASURE OF INFINITIVE IS CALLED

ITS باب which we called As Chapter.

49:2 The addition of Extra Letters in first form (صيغہ) of the past (ماضی) Tense of increased Triliteral (ثلاثی مزید فیہ) is normally before کلمہ فا (Letter of ف) or between (کلمہ فا) or (کلمہ عین) This addition is sometimes of one letter, some times two or three Letters. and then there are many chapters ابواب are formatted, but we have limit us only for eight Chapter (and the part of higher level Students طلباء درجہ عالیہ This issue will be explained in all details (انشاءاللہ) for apprentices (طلبا مبتدی) only Eight Chapters ~~are~~ will be described. Please note that when a Increased Triliteral ثلاثی مزید فیہ is formatted from Simple Triliteral (ثلاثی مجرد) Then its meaning is changed. The change in meaning will be discussed in further chapters. But it is very important that we have to memorise the measures of Past Imperfect and Infinitive of all Eight Chapter. because after those Chapter memorisation. Students can discuss in more details.

Now we are giving writing Eight Chapters of Measures of Increased Triliterals (مزید فیہ) of Past in the Same order as they are given in Last Chapter. and its measures of Infinitive and Imperfect are also given. Try to understand it with full attention.

	ماضی	مضارع	مصدر NAME OF
1	أَفْعَلَ أَ ـَ ـَ	يُفْعِلُ يُ ـِ ـُ	إِفْعَالٌ إِ ـَ ـَا ـِ
2	فَعَّلَ ـَ ـَّ ـَ	يُفَعِّلُ يُ ـَ ـِّ ـُ	تَفْعِيلٌ تَ ـَ ـِ ـْ ـِ
3	فَاعَلَ ـَ ا ـَ	يُفَاعِلُ يُ ـَ ا ـِ ـُ	مُفَاعَلَةٌ مُ ـَ ا ـَ ـَة
4	تَفَعَّلَ تَ ـَ ـَّ ـَ	يَتَفَعَّلُ يَ تَ ـَ ـَّ ـُ	تَفَعُّلٌ تَ ـَ ـُّ ـُ
5	تَفَاعَلَ تَ ـَ ا ـَ	يَتَفَاعَلُ يَ تَ ـَ ا ـُ	تَفَاعُلٌ تَ ـَ ا ـُ
6	اِفْتَعَلَ اِ ـْ تَ ـَ	يَفْتَعِلُ يَ ـْ تَ ـِ ـُ	اِفْتِعَالٌ اِ ـْ تِ ـَا ـِ
7	اِنْفَعَلَ اِ ـْ ـَ ـَ	يَنْفَعِلُ يَ ـْ ـَ ـِ ـُ	اِنْفِعَالٌ اِ ـْ ـِ ـَا ـِ
8	اِسْتَفْعَلَ اِ ـْ تَ ـْ ـَ	يَسْتَفْعِلُ يَ ـْ تَ ـْ ـِ ـُ	اِسْتِفْعَالٌ اِ ـْ تِ ـْ ـَا ـِ

قال رسول الله صلى الله تعالى عليه وآله وسلم

اُحِبُّوا الْعَرَبَ لِثَلَاثٍ

لانی عربی والقرآن عربی

وکلام اهل الجنة عربی

لغة القرآن والحديث اَوْ لِسَانِ اهلِ الجنة

رقم	ماضی PAST FORM صیغہ	VOWELS حرکات	مضارع IMPERFECT FORM صیغہ	VOWELS حرکات	مصدر INFINITIVE FORM صیغہ	VOWELS حرکات	NAME OF باب
1	اَفْعَلَ	أَ ـْ ـَ ـَ	يُفْعِلُ	يُ ـْ ـِ ـُ	اِفْعَالٌ	إِ ـْ ـَا ـَ ـٌ	
2	فَعَّلَ	ـَ ـْ ـَ ـَ	يُفَعِّلُ	يُ ـَ ـْ ـِ ـُ	تَفْعِيلٌ	تَ ـْ ـِ ـِي ـَ ـٌ	
3	فَاعَلَ	ـَ ا ـَ ـَ	يُفَاعِلُ	يُ ـَ ا ـِ ـُ	مُفَاعَلَةٌ	مُ ـَ ا ـَ ـَ ـَة ـٌ	
4	تَفَعَّلَ	تَ ـَ ـْ ـَ ـَ	يَتَفَعَّلُ	يَ تَ ـَ ـْ ـَ ـَ	تَفَعُّلٌ	تَ ـَ ـْ ـُ ـُ ـٌ	
5	تَفَاعَلَ	تَ ـَ ا ـَ ـَ	يَتَفَاعَلُ	يَ تَ ـَ ا ـَ ـُ	تَفَاعُلٌ	تَ ـَ ا ـُ ـُ ـٌ	
6	اِفْتَعَلَ	اِ ـْ تَ ـَ ـَ	يَفْتَعِلُ	يَ ـْ تَ ـِ ـُ	اِفْتِعَالٌ	اِ ـْ تِ ـَ ا ـُ ـٌ	
7	اِنْفَعَلَ	اِ نْ ـَ ـَ	يَنْفَعِلُ	يَ نْ ـَ ـِ ـُ	اِنْفِعَالٌ	اِ نْ ـِ ـَ ا ـُ ـٌ	
8	اِسْتَفْعَلَ	اِ سْ تَ ـْ ـَ ـَ	يَسْتَفْعِلُ	يَ سْ تَ ـْ ـِ ـُ	اِسْتِفْعَالٌ	اِ سْ تِ ـْ ـَ ا ـُ ـٌ	

49:3 From the Table given in Page-No. 560 you must have noted that There is FATAH ـَ (Zabar) on the "کلمہ عین" Letter AIN 'ع' of Forms of Past ماضی of all Eight chapters However the Situation of Forms مضارع are as under

1 There is ضمّہ (Dhammah) on the Symbol of ع/لام and There is کسرہ (KASARAH) on کلمہ عین of First Three Forms of ع/لام of First Three Chapters (ابواب) which means Chapters of

يَفْعُلُ يَفْعِلُ يُفَاعِلُ

2 After those 3 chapters There are further 2 chapters, There is فتحہ Fatah ـَ on the Symbol of مضارع and کلمہ عین Those two chapter are

يَتَفَعَّلُ يَتَفَاعَلُ

3 Howere Last three Chapters

يَفْتَعِلُ يَنْفَعِلُ يَسْتَفْعِلُ

in all above three chapter Fatah فتحہ is still remains but The Kasarah کسرہ of عین کلمہ returned back, which means in First three Chapters of يَفْعَلُ يَفْعِلُ يَفَاعِلُ مضارع Kasarah is under the عین کلمہ.

If you understand above analysis Then it will be very easy for you to memorise the measures of past and imperfect

اوزانِ ابوابِ ماضی، مضارع

49:4 Please note a very important matter that Any verb from Simple Triliteral ثلاثی مجرد باب from any Chapter which means Any vowel حرکت will be on عین کلمہ, When ~~Che~~ this Chapter converted into Increased Triliteral ثلاثی مزید فیہ Then - The vowel (Dhammah, Kasrah, fatah) of عین کلمہ - (of relevant)

will be according to the measures (أوزان) of forms (صيغ) of past and imperfect of the relevant chapter

For Example - in Simple Triliteral

سَبَحَ يَسْبَحُ

But when this verb converted into Chapter of

إِفْتِعَال

Then its past will be

إِسْتَبَحَ يَسْتَبِحُ

Same as when

كَرُمَ يَكْرُمُ

Came into

إِفْتِعَال

Then its Past and Imperfect E-bin will be

اِكْتَرَمَ يَكْتَرِمُ

49:5 The measures of Infinitive (مصدر) which are given as name of باب, Now please add another matter which is that in those chapters, the infintive of few chapter formed in two ways, which means formed on another measure, However the name of chapter will be same as given in the table of page no 560.
the Sublitul measures of Infinitives are as under.

i The infinitive of باب تفعيل is formed also on the measure of تَفْعِيلٌ

for Example - The Infinitive of ذَكَّرَ يُذَكِّرُ (To Call) is تذكيرٌ and as well تذكرةٌ

But Infinitive of جَرَّبَ يُجَرِّبُ (To Test)

is used rarely
But → تَجْرِيبٌ
used (Experiment) is mostly

ii. Many times Chapter مُفَاعَلَةٌ is formed on the measure of فِعَالٌ

For Example the infintive of
(To strive) جَاهَدَ يُجَاهِدُ
formed as مُجَاهَدَةٌ
and also جِهَادٌ

But infinitive of قَابَلَ يُقَابِلُ
which is قِبَالٌ
is not used But
مُقَابَلَةٌ
is used
(Competition)

49:6.. Please Keep in mind this matter at this stage that if you want to present / Speak [(saying in your Practice Session of paradigm

(جملا - مستن ذی رجب والی مضارع نمونہ)]

First form of Past and Imperfect of Verb of Increased Triliteral as well as you want to Speak Infinitive Then in this case Infinitive will be Spoken and written as

ACCUSATIVE منصوب

for Example

عَلَّمَ - يُعَلِّمُ - تَعْلِيمًا

This is only important in this case if we want to Speak Past, Imperfect with infinitive However the Arabic of teaching is Just

تَعْلِيمٌ

The cause of accusation نصب will be discussed in the Chapter of

مَفْعُول

EXERCISE - NO 48 'A'

Convert following Roots in the Chapter which are given Brackets.

Thats mean write first form of Past and Imperfect of the Chapter relevant to the Root and write it Infinitive in the Accusative form

For Example

أَكْرَمَ يُكْرِمُ إِكْرَامًا

1 ک ر م ۔ خ ر ج ۔ ب ع د ۔ ش د ۔ ج ل س (إِفْعَال)

2 د غ ب ۔ ع ذ ب ۔ ق ر ب ۔ ک ذ ب ۔ ص د ق (تَفْعِيل)

3 ط ل ب ۔ ق ت ل ۔ ق ب ل ۔ ش ر ب ۔ خ ل ف (مُفَاعَلَة)

4 ق ر ب ۔ ذ ر ر ۔ ف ر ر ۔ ق د س ۔ ب ل م (تَفَعُّل)

5 ف خ ر ۔ ع ق ب ۔ ق ب ل ۔ ب ث ر ۔ ب ع د (تَفَاعُل)

6. ن ش ر ۔ ع ر ف ۔ م ح ا ن ۔ ک س ب ۔ ع د ل ۔ اِفْتِعَال

7. س ر ح ۔ ق ا ل ب ۔ ق ا ط ع ۔ ک ش ف ۔ ح ر ف ۔ اِنْفِعَال

8. خ ر ج ۔ خ ب ر ۔ ح ق ر ۔ ب د ل ۔ ب ع د ۔ اِسْتِفْعَال

EXERCISE NO 48 'B'

Learn the Infinitive meaning of following words and also Tell the Root (مادہ) and Chapter (باب) of each word.

1. اِجْتِهَادٌ (To Strive)

2. اِسْتِحْسَانٌ To good understanding

3. اِصْلَاحٌ (To correct)

4 تَنْزِيل (To reveal)

5 تَحَاصُم (To quarrel)

6 دِفَاع (To Defend)

7 إِسْتِخْرَاج (To getting out or to Extract)

8 إِرْشَاد (To Guide)

9 إِكْتِسَاب (To earn)

10 إِنْهِدَام (To collapse)

11 تَعَاقُب (To follow)

12 تَبْلِيغ (To Convey / (To Preach))

13 إِنْزَالٌ To reveal

14 تَعَجُّبٌ To amaze

15 إِجْتِنَابٌ To avoid

16 إِنْكِشَافٌ To Expose

17 مُدَافَعَةٌ To Defend

18 إِسْتِنْصَارٌ (To want help)

19 مُعَاشَرَةٌ (To Live in Society / Live together)

20 تُبَاعُدٌ (To far from eachother)

EXERCISE NO 48 'C'

Write Root (مادہ) and Chapter (باب) of following words and also Explain this word is form of (صیغہ) of past, Imperfect or Infinitive, This matter is to be clear that meaning of many words are not told yet and This is the objective of this Exercise That if you don't know the meaning of those words then it is very important for you to recognise the root and chapter (مادہ و باب) of those words

Words are as under

أَرْسَلَ تَقْرِيْبٌ

إِرْسَالٌ - تَقْرِيْرٌ

تَقْرِيْبٌ إِرْتِكَابٌ

يَشْتَلِبُ - يَتَفَيَّؤُ

اِنْقَلَبَ - تَبَارَكَ

تَبَسَّمَ - عَجَّلَ

اِسْتَقْوَابَ - اِنْحِرَافَ

اِسْتَقْبَلَ - يَشْتَرِي

يُحْبَلُ - يُخَرِّبُ

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ

اَلصَّلَاةُ وَالسَّلَامُ عَلَى

رَحْمَةٍ لِلْعَالَمِينَ

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CATEGORIES OF INCREASED TRILITERAL

PART 3

ابواب ثلاثی مزید فیہ

(مجرد ثلاثی)

50 Now, Because you have learned ~~few~~ to Format First Form 4 ابواب of many chapters (ابواب) of Past (فعل ماضی) and Imperfect (فعل مضارع) Now it is very important that you have to learn the Complete Paradigm (مکمل گردان) of Past and Imperfect. At the moment we have to put attention on only the Paradigm of *Indefinite Tense (فعل معروف). Please keep in mind that we have discussed in previous two chapters only the type of *Indefinite (Active voice) (فعل معروف). In further Lessons we shall

*, Best Translation of (فعل معروف) is Active voice However few People Pressurised By URDU also Translate it as Indefinite Tense But in Arabic Grammer where معروف → Active

Discuss Inshallah انشاء الله The Passive voice (فعل مجہول) of Increased Tritileral

ثلاثی مزید فیہ 4 فعل مجہول

Please note in Passive voice Subject is not known.

50:1 The Paradigms گردان تصریف of Increased Trililteral ثلاثی مزید فیہ 4 are according to Rules same as Simple Trilitera (ثلاثی مجرد)

However as we are very cautious to maintain the vowel of Letter ع in the Simple Trilitera (ثلاثی مجرد)

حرکت کلمہ 4 میں

ثلاثی مجرد

Same as we are very cautious to maintain the vowels of all enfma Letters and especially vowel of Letter عین in the Paradigm of ثلاثی مزید فیہ 4

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50:2 Now we are writing complete Paradigm of Past (فعل ماضی) and Imperfect (فعل مضارع) of (باب افعال) As a pattern, In the Light of This Example you can write complete Paradigm of Past and

Imperfect, Not only you have to write them But also memorise them with Loud voice repeatedly. If you workhard this in case of Repeating the paradigms with Loud voice Then you will not feel any difficulty to use the correct باب of different verbs and the recognisation of صيغة and at the time of ~~Translation~~ correct Translation, There will be no difficulty. Pardagims are on page-No- 576 and 577

*1 50:3. If you have now written all complete paradigms of remaining Chapters ابواب except باب افعال and memorise all of them Then you have to Transfuse all following matters relating to there chapters (ابواب). This memorisation will help you a lot in future Exercises of Arabic.

(i) -: Please note That a property of باب افعال is that every form (صيغة) of باب افعال (باب افعال) past is by همزة مفتوحة (أ)

This matter is not in any other باب

*1 THIS is FOR APPRETICES مبتدی طلباء
Thats why Just breifly discussed

ALL Details will be in Appendix of HIGHER LEVEL درجہ عالیہ

PAST TENSE 576

Paradigm of باب إفعال

باب افعال — فعل ماضی تصریف

Plural جمع	Dual تثنیه	Singular واحد		
أَفْعَلُوا	أَفْعَلَا	أَفْعَلَ	Masculine مذکر	THIRD PERSON غائب
أَفْعَلْنَ	أَفْعَلَتَا	أَفْعَلَتْ	Feminine مونث	
أَفْعَلْتُمْ	أَفْعَلْتُمَا	أَفْعَلْتَ	Masculine مذکر	SECOND PERSON مخاطب
أَفْعَلْتُنَّ	أَفْعَلْتُمَا	أَفْعَلْتِ	Feminine مونث	
أَفْعَلْنَا	أَفْعَلْنَا	أَفْعَلْتُ	Masculine مذکر	FIRST PERSON متکلم
أَفْعَلْنَا	أَفْعَلْنَا	أَفْعَلْتُ	Feminine مونث	

IMPERFECT PARADIGM OF باب إِفْعَال

تصريف فعل مضارع باب إِفْعَال

PLURAL جمع	DUAL تثنيه	SINGULAR واحد		
يُفْعَلُوْنَ	يُفْعَلَانِ	يُفْعَلُ	Masculine مذكر	THIRD PERSON غائب
يُفْعَلْنَ	تُفْعَلَانِ	تُفْعَلُ	Feminine مونث	
تُفْعَلُوْنَ	تُفْعَلَانِ	تُفْعَلُ	Masculine مذكر	SECON PERSO خاطب
تُفْعَلْنَ	تُفْعَلَانِ	تُفْعَلِيْنَ	Feminine مونث	
نُفْعَلُ	نُفْعَلُ	أُفْعَلُ	Masculine مذكر	FIRST PERSO متكلم
نُفْعَلُ	نُفْعَلُ	أُفْعَلُ	Feminine مونث	

WITIAL

We have already explained that the This همزة of باب افعال is called

همزة القطع (Splitting Hamzah)

means which This Hamzah always remains (not only in reading But also in writing) at time of Joining a letter behind it (همزة القطع)

For Example

فَأَرْشِدُوهُمْ

Another Symbol is that فتحة of letter عين (فاء) Every Form (فعل) of past is remained in all circumstances

However DHAMMAH ضمة is always remain on the symbol of Imperfect (علامت مضارع) (EVERY FORM) (فعل) and as well KASRAH كسرة of letter ع (فاء عين) of every Form (فعل) Imperfect (فعل مضارع)

(iii) Please note Letter ع of باب تفعيل is مشدد mean Shadd on it,

We have to remain Those شد (or thus تشدید) in all paradigm. A فتحہ is always remain on on its Letter ع (عین کلمہ) (which is always مشدد of every Form (صیغہ) of is Past Tense فعل ماضی. However a DHAMMAH ضمہ is remain on the every Form (صیغہ) Symbol of Imperfect علامت مضارع of Imperfect Tense فعل مضارع and a کسرہ will remain on the Letter ع (عین کلمہ) (مشدد)

(iii) An Entra (الف) will be imposed (not only in writing but also in reading) after Letter ف (کلمہ ف) of Past and Imperfect of باب مفاعلة. Please do not ignore this الف in quick reading or Practising. (Normaly Students ignore this الف). A فتحہ is imposed on Letter ع on every Form of Past Tense فعل ماضی. However ~~one every Letter ع~~ ~~every form of~~ A Dhammah ضمہ is imposed on the Symbol of Imperfect of every form (صیغہ) of Imperfect Tense. A KASRAH کسرہ is imposed ~~and remain~~ on Letter ع

iv There are four 4 letters are in the First form of Past of 3 Chapters ابواب

افعال . تفعيل - مفاعلة

Now memorise this point that The verb (فعل) whose First form of past has 4 Letters its Imperfect is always Formed with the Dhammah ضمه of Symbol of Imperfect

Please memorise this rule it will be very helpfull in future.

V.: Form of Past of Both Chapter i.e

باب تفعل ، باب تفاعل

is started with تاء مفتوحة (تَ), which remain constant in all paradigm

Except "فاعل" (Letter ا), all letters are مفتوح (mean Fatah on them) in the all forms of Past and Imperfect of باب تفعل and باب تفاعل

However the Vowel of letter "ا" will

will be according to its rules which mean in Past with فتحه and in Imperfect with ضمه, Except This matter, please note that same as Simple Verb فعل مجرد. The Symbol of imperfect (علامتِ مضارع) in Those chapter (باب تفعل و باب تفاعل) is always مفتوحه

But opposite to فعل مجرد letter ف مکسوره is not silent ساکن But remain مفتوح.

(VI) :- Remain 3 chapters means

باب افتعال - انفعال - استفعال

All Forms (صیغه) are begin with همزه مکسوره which is actually همزة الوصل

Letter ع (مکسوره عین) is always مفتوح
However in all forms of Imperfect Symbol of imperfect (علامت مضارع) is مفتوح and Letter ع (مکسوره عین) will be (مکسوره)

(vii) The Past, Imperfect and Infintive (ماضی، مضارع، مصدر) of باب افتعال are Similar, many Times they both started with إ, This will be happen when ا, letter ت of باب افتعال will be 'ن' for Example

إنتظار، إنتظام، انتشار etc.

Those are Infintives مصدر of باب افتعال, Hower

انحراف، انکشاف، انهدام

are Infintives of باب افتعال

A Normal rule for their recognisation is that if there is ت after إ, Then 90% Chance is that This word (verb) is from باب افتعال, and if there is another word, ~~after~~ (Except) ت after إ

Then This Verb be from باب افتعال

50:4. Please keep in mind ~~that~~ A matter relating to ابواب ثلاثی مزید فیه that when a 3 letter root (Transformed from Simple Trilateral to Increased Trilateral Then there will be

a Change occurred in the Meaning of This new Increased Trilitera(l) What this change will be and how this change occured in the meaning of New Transformed word. The detail of this matter We Shall Emplain in next Chapter which is Called -

خصوصيات الباب

CHARACTERISTICS OF CHAPTERS'

At the moment we are just giving The meaning of the verbs of few Roots which are Transformed from Simple Triliteral to Increased Trilitrals. So you will aware with the Changes in Meaning when a root is Transformed from Simple to Increased Triliteral

تغيير معاني في ثلاثي مزيد فيه

which mean when a new word Transformed How many factors are Considered in Changing of Meaning and how a new word Played its role in the Meaning of whole Arabic Sentence.

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EXERCISE NO. 49

PART- 1

تمرین رقم ۴۹

جزء الف

Learn meaning of following Verbs

ثلاثی مزید فیہ Increased Triletral	ثلاثی مجرد Simple Triletral
أَخْرَجَ Kick out (Some body)	خَرَجَ To came out
أَرْشَدَ Guide (Some body)	رَشَدَ To follow the right path
إِسْتَشْرَشَدَ (getting somebody to close himself)	قَرُبَ To get close to

* I want from some body to show Right Path (in إِسْتَشْرَشَدَ, There is a wish for asking somebody To show right Path)

ثلاثی مزید فیہ	ثلاثی مجرد
قَارَبَ Be near each other	
تَقَرَّبَ To be near to or (Finding a close relation)	
كَذَّبَ Falsify (Debunk) or we can say (Prooving Somebody as a Liar)	كَذَبَ To tell a Lie
تَكَاذَبَ Saying eachother Liar	
عَلَّمَ Teaching Some body	عَلِمَ To Know

ثلاثی مزید فیه	ثلاثی مجرد
تَعَلَّمَ	
To Learn	
اِسْتَعْلَمَ	
To Dicover	فَتَحَ
تَفَتَّحَ	To open
Split, Crack Diverge, Unfold Developing a crack Burst	
أَكْتَسَبَ	كَسَبَ
Getting money or getting knowledge	To Earn
اِكْتَسَبَ	
Earning with Special Provision	
تَكَسَّبَ	
Trying to earn (money)	

ثلاثی مزید فیه	ثلاثی مجرد
تَعَاوَنَ Helping eachother	نَصَرَ To Help
اِسْتَنْصَرَ Requesting for help	
اِنْصَرَفَ Diversion of some body	صَرَفَ To divert somebody.
اِغْتَسَلَ Take Bath	غَسَلَ To wash something cleaning with water
ضَارَبَ beating eachother	ضَرَبَ To Hit
أَخْبَرَ Telling somebody Truth, or Informing something special to somebody	خَبَرَ Knowing the Truth

ثلاثی مزید فیہ	ثلاثی مجرد
أَنْفَقَ To spend To use,	نَفَقَ (already spent) money, which mean Some comodity e.g, money, Health struggle spent in way of ALLAH سبحانہ وتعالیٰ which is called انفاق فی سبیل اللہ A special Term for مجاہدین
تَفَاخَرَ To brag out each other	فَخَرَ To be Proud
اِسْتَحْسَنَ Thinking Somebody good	بَتَرَ (ن) To cut بَتَرَ (س) cut off (already cut off From main object)

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(589)

EXERCISE NO 49

PART 'B'

تمرین رقم 49

حرف کبیر

In Paragraph 48:7 (Page-No. 548-551) There are two Examples for each Patteren of Increased Triletral As well Meaning of each verb is giving. Now you have to Write Complete Paradigm of each Verb for its Past (ماضی) and Imperfect (مضارع) in its (Verb) relevant Chapter (باب)

Also you have to write Meaning of every Form (صیغہ)

EXERCISE NO 49 'C'

تمرين رقم ٤٩ 'ج'

Translate following Arabic sentences in English
Also tell the Root, مادة
Chapter باب
FORM صيغة
of the words which are underlined

① اغتسل خالد أمس

② تقارب الولدان في المدرسة
فأخبرهم أمهما منها

③ اشتغل المسلمون إخوانهم
فنصروهم

④ أَخْبَرَ الْابْنُ وَالِدَهُ فَكَذَّبَهُ

⑤ ضَرَبْنَا النَّجَّارَ بِالْأَحْجَارِ فَانْهَدَمَ

⑥ خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ

وَعَلَّمَهُ (This is my aim)

⑦ اسْتَرْشَدَ الطُّلَّابُ مِنَ الْأُسْتَاذِ

فَأَرْشَدَهُمْ

⑧ أَكْرَمُ النَّاسِ إِمَامُهُمْ

⑨ يُقَاتِلُ الْمُسْلِمُونَ الْكُفَّارَ

⑩ يَكْتَسِبُ الزَّوْجُ وَتُنْفِقُ الزَّوْجَةُ

TRANSLATE IN ARABIC :- FROM ENGLISH

① People wanted forgiveness from ALLAH be Praised

② People wondered by the talk of Khalid

③ Teacher kicked out the Students and they Left.

④ Students tried and they were succeeded in Exam.

⑤ People thaught address of President very well

⑥ THE HOLY PROPHET صلى الله تعالى عليه وآله وسلم reformed the Character of general public.

⑦ The tree was cut and wall was Fell down (صلى الله تعالى عليه وآله وسلم)

⑧ ALLAH be Praised (سبحانه وتعالى) revealed book of Guidance to his Messenger (Holy PRophet)

⑨ When People bragged about eachother, Holy Prophet (صلى الله تعالى عليه وآله وسلم) got angry.

or

HOLY Prophet صلى الله تعالى عليه وآله وسلم got angry, When People bragged about eachother

24-3-17

INCREASED TRILITERS :- CHARACTERISTICS (OF CATEGORIES) PART 4

ثلاثي مزيد فيه

[خصوصيات الابواب]

جزء رابع

50.5 — 1 Before starting to Discuss virtual (معنوي) changes (تغييرات معنوية) of categories of increased Triliterals (ابواب ثلاثي مزيد فيه 4)

This is important matter to remind you that First a Language came into Existence, then The rules of this language will be decided by the Experts of that language. The Exact situation is that The virtual changes which will came into Existence in the Categories of Increased triliterals, SO To consider all those virtual changes

Our Scholars of have (decided) generalised (اصول) few rules for all categories which are called "خصوصيات الواب" (categories)

CHARACTERISTICS OF CAT:

50.5_2 Now you have to note this matter that the 8 categories (ابواب) which you have studied (Those categories of Increased Triliterals) For every "باب" There are more than one characteristics (we can use the word attribute as well) and some of categories have 8 or 9 even more characteristics, Thats why ~~in~~ There are an extra chapter is reserved for to describe The characteristics of categories. (I shall include this chapter in the Appendix ضميمة of Increased Trilitera(l) This all explanation will be included for the Student of Higher grade.) Because for (طلبا درجة عالية) Apprentiteceses طلباء درجة مبتدى

Detail of Characteristics are not given, However at Least one Characteristics خصوصیت should be introduced which is specially caused, Comparatively a most important Virtual Change (تغیر معنوی)

But you must not forget That you are not yet aware of all Characteristics of all Categories (ابواب) When you will be aware of all those characteristics, yet you have reserve a Chance of Exception in your mind "فرصة الاستثناء فی عقلك"

That There may be another characteristic is Possible

50.5 – 3 – A common characteristic of باب افعال، باب تفعیل is that those both Characters or catagories normally change from

IN TRANSITIVE VERB → TRANSITIVE VERB

فعل لازم ⟶ فعل متعدی

For Example

(To. Know) عَلِمَ يَعْلَمُ عِلْمًا

This is a INTRANSITIVE VERB

in باب افعال Those are

أَعْلَمَ يُعْلِمُ إِعْلَامًا

and in باب تفعيل

عَلَّمَ يُعَلِّمُ تَعْلِيمًا

Both meaning is Knowledge, or Giving Teaching

Now this is Transitive verb فعل متعدی

So most verbs of both Categories باب افعال, باب تفعیل are Transitive Verb

However Their are few Exceptions Specially in the باب افعال.

50.5_4 However There is a difference between باب افعال and باب تفعيل which is that in باب افعال There is Sence of doing a Task only one time But in the باب تفعيل Normally There is Sence of doing a task gradually, continously or in abundance

تدريجاً، تسلسل وكثرت

For Example A person asked from you an address which is called

إعلام

But if knowledge about something is given gradually and continously Then it is called

تعليم

50.5_5

باب مفاعلة

The Sence in is mostly that, Some People of doing Same Job are more than one (People are always more than one) and Competing each other for winning one Target, (that one Person WIN and all remaing Loose the Job.)

For Example قَتَلَ يَقْتُلُ قَتْلاً
(To kill)
is a one sided action or Task, But
قَاتَلَ يُقَاتِلُ مُقَاتَلَةً
قِتَالاً
Means for People are trying to kill eachother. Most verbs of this Category are TRANSITIVE VERB
(فعل متعدى)

50.5_6_: in the باب تفعل

Mostly the sence of doing a task with bearing or sustaing pain himself / herself continuously (please / note both meane are there trying to do a task) with a great effort or Just doing a task)
for Example عَلِمَ يَعْلَمُ عِلْماً
is Just to know Something

تَعَلَّمَ يَتَعَلَّمُ تَعَلُّماً

Its meaning is, getting or gaining knowledge with a great effort or sustaining or struggling or trying best to gain knowledge

So in this category there is sence of continuity of action تسلسل

Most verb of this category are transitive افعال

50.5 - Like باب مفاعلة mostly in the باب تفاعل, there is sence of, many people "مفهوم" are doing same task. But in this category most verbs intransitive (لازم)

for example

From فَخَرَ يَفْخَرُ فَخْرًا (Be proud)

To تَفَاخَرَ يَتَفَاخَرُ تَفَاخُرًا

which means to be proud eachother

(Many people are competing eachother for showing that they are most proud as compare to other people)

1-4-17

50.5_8 In باب افتعال mostly There is Sense of Doing a task with special Provision. For Example, From

سَمِعَ يَسْمَعُ سَمْعًا

To اِسْتَمَعَ يَسْتَمِعُ اِسْتِمَاعًا

Means To Listen with careful Intention or Listening with Very special ~~intent~~ interest.

From باب افتعال both verbs are formalted,

فعل لازم, فعل متعدی

[TRANSITIVE VERB] [INTRANSITIVE VERB]

50.5_9 _ A special quality Charasteristic of باب افتعال is that This Converts Transitive Verb into Intransitive Verb (متعدی) TO (لازم)

From هَدَمَ يَهْدِمُ هَدْمًا

To Topple

إِنْهَدَمَ يَنْهَدِمُ إِنْهِدَامًا

Fell down

Must Remember that the Calegory of Simple Trileteval كَرُمَ

ابواب ثلاثی مجرّد

was فعل لازم (INTRANSITIVE)

Same as باب انفعال is Intransitive Verb in The (فعل لازم) ابواب ثلاثی مزید فیه

50.5-10 - in باب استفعال

Mostly There is Sense of demanding a Task or Trying to understand the Sense of a Task for Example

غَفَرَ يَغْفِرُ غَفْرًا

To Forgive mistake or To hide Somebody'' mistake

إِسْتَغْفَرَ يَسْتَغْفِرُ إِسْتِغْفَارًا

Its meaning is Requesting or Praying for the forgiveness from ALLAH

اللهُ سُبْحَانَهُ وَتَعَالَى

حَسُنَ يَحْسُنُ حُسْنًا

Means be good, or be beautiful

إِسْتَحْسَنَ يَسْتَحْسِنُ إِسْتِحْسَانًا

which means

To Think that somebody is good or Somebody is beautiful or Somebody is handsome

Both verbs are formatted with this category

افعال متعدي , افعال لازم

TRANSITIVE VERB

INTRANSITIVE VERB

50.5-11 Now you have to understand this matter (which is the Last topic of this lesson) that it is not important that any three letter root

(مادة حروف ثلاث في الفعل)

is used in every category of Increased triliteral

ابواب ثلاثي مزيد فيه

A root is used in which categories of Increased trilitera and their (categories ابواب) which characteristics خصوصيات caused the virtual change

(تغيير معنوي)

in the Root (مادة)
(of the category under discussion)
We know all those matters by Dictionary.
Thats why any student can not get full benefit of the Dictionary without memorising the Measures "اوزان" of Increased Trilitevals

ابواب ثلاثي مزيد فيه

EXERCISE NO. 49.1

تمرين رقم 49.1

There ~~are~~ is a Table of word, Meaning: below, written in the Same Style as Same, as given *in The Dictionary, Assignment for you is that,
you have to write all those in a separate sheet, with their Past, Imperfect and Infinitive Then write their Infintive meaning

ماضي، مضارع، مصدر
معنى مصدري

Then you have to memorize them in the Same Sequence.
For Example

جَهَدَ يَجْهَدُ جَهْدًا

which means to try

جَاهَدَ يُجَاهِدُ مُجَاهَدَةً وَجِهَادًا

which means Struggle ~~each~~ against Each other

(*1 Normally.)

Please note a large masority of those words are used in Holy Quran.

Note Read words from top to below

To Try جَهَدَ (ف)

To Try against somebody جَاهَدَ

Trying to do a task with Special Provision اِجْتَهَدَ

To Quarrel or to dispute خَاصَمَ (ض)

Quarreling each other تَخَاصَمَ

Disputing with special intention اِخْتَصَمَ

or

Quarrelling with special Provision

Being pious صَلُحَ صَلَاحًا (ف - ن)

or Being correct in all manner,

Making correct somebody أَصْلَحَ

Reforming somebody

Showing Right Correct path

To achieve something or ripe of fruit. بَلَغَ (ن) بُلُوغًا

Somebody is Eloquent بَلُغَ (ک) بَلَاغَةً

Conveying something to Somebody بَلَّغَ

Conveying something to Somebody أَبْلَغَ

نَزَلَ (ض) نزولاً — Befall or get down

أَنْزَلَ — To reveal

نَزَّلَ — To reveal

تَنَزَّلَ — Moving something from Higher Level to Lower level.

نَاصَى (ن) نَصْيًا — To help Somebody

تَنَاصَرَ — Helping many People eachother

انْتَصَرَ — Get revenge with special intention or helping himself

سَلْنَصَرَ — Asking or requesting helping from Somebody

In Religious Content its Means To Reveal Holy Books From ALLAH سبحانه تعالى To His Holy Messengers

in Physical Sense its mean moving (Some thing) From Higher level to Lower Level, in المنجد

There are more than 40 words are given with this Root ن ز ل

8-4-17

INCREASED TRILITERAL IMPERATIVE & PROHIBITIVE VERB

PART_V

ثلاثی مزید فیہ جز خامس
(فعل امر و نہی)

51: You have already studied the rules of formatting imparative and Prohibitive verbs from Simple triliteral. Now you have to Learn, How to format the (The rules) imparative and Prohibitive verbs from Increased triliteral

51:2.: You have already studied that * Rule of formatting the Imparative (2nd Person) Verb (فعل امر حاضر) (You have studied this matter in Simple triliteral) is different from the method of

* Method

7 Formatting the Imparitive verb for 3rd Person and 1st person as well.

However the method of formatting Prohabitive verb is same, whether 1st person, Second person or Third person

There is same Situation in the case of Increased Triliteral, for matting the Imparative Verb and Prohibitive Verb.

Please also note this matter that as same in Simple trriteral Imparatic verb and Prohibitive verb are formatted from Imperfect Verb in Increased Triliteral Imparative verb and Prohibitive Verbs are formatted from the Imperfect verb.

51:2 You have to complete all following steps for formatting Second Person imperative verb from Increased Triliteral

(i) :- Same as in Simple Triliteral the symbol of imperfect "ت" will be removed from the Second person of imperfect verb.

(ii) :- In Simple Triliteral after removing Symbol of imperfect "علامت مضارع"

There was first silent letter of imperfect was existed

اوّل حرف ساکن فعل مضارع

But now in Increased Triliteral we have to check that second letter after symbol of imperfect is silent or dialected (or there is any vowel حرکت on it

حرف ثانی ساکن اَو متحرک

(iii) After removing Symbol of imperfect if first letter is voweled or dialected (means any vowel or حرکت, FATAH, KASRAH DHAMMAH (, SAKOON) ترتیب کسرہ ضمہ سکون

Then there is no need of imposing "همزة الوصل" (Connecting Hamzah)

You will come across with Situations in Four categories. باب تفعیل، باب مفاعلہ، باب تفعل، باب تفاعل

(iv) : After removing Symbol of Imperfect

(علامتِ مضارع)

if first letter of imperfect is Silent (ساکن) (and this matter in all categories except Four categories which are described in Last Line of Page No 611 تفعل، تفاعل، مفاعلہ، افعال Those are included in Simple or increased tri literal.) Then connected Hamzah (ہمزۃ الوصل) is imposed in

باب افتعال باب انفعال

باب استفعال

and a کسرہ Kasrah is imposed under this ہمزۃ الوصل However a

ہمزۃ القطع

(Splitting or Separating Hamzah is imposed in the

باب افعال

and a فتحہ (FATAH) is imposed on it Please carefully note Those both Characteristics (خصوصیات) of Imparitive Verb of باب افعال

فعل امر حاضر باب افعال

(V) Same as in Simple trilateral (ثلاثي مجرد) all Laam Letters will be converted into Silent position (which means we imposed a JAZM ^ on it) in Increased Trilateral.

كلمة لام مجزوم في المضارع

ابواب ثلاثي مزيد فيه

(by applying)

51:4.: We hope that above Method you can format imparitive verb from the categories of increased trilterals.

But for your facility we are describing Two Examples so it may be Explained Transparently.

(I).: For Example look at one infinitive (مصدر) of (تَعْلِيمٌ) باب تفعيل

Its Imperfect Verb is "يُعَلِّمُ" and its second person is "تُعَلِّمُ"

After removing its symbol of imperfect

عَلِّمْ Remains, which 1st letter ع is vowelised متحرك (Mutaharrik), That's why No Need for imposing Hamzah in the begning of the word. After it when we impose a JAZM on its Letter Laam "لام" كلمه

Then its Last Letter م which is will be silent "ساكن" So you got First form of imperative Verb which is "عَلِّمْ"

So the Dual form "صيغه تثنية" will be عَلِّمَا, Plural form Singular feminie عَلِّمُوا

عَلِّمِي

and Plural Feminine

عَلِّمْنَ

(11) :- one infinitive of باب استفعال is اِسْتَفْعَالٌ

its Imperfect is "يستغفر" and
Second form is "يستغفر"

When we remove its symbol ◠ imperfect (علامة المضارع) Then the word "يستغفر" remained

Because its First letter is Silent "ا" So A Hamzah will be imposed on it which will be همزة الوصل (Connected Hamzah) and Now this Hamzah Tul Wasal will be imposed by a Kasrah "ـِ" (Because this is not باب افتعال) So now it became "إستغفر"

Then we make Jussive "مجزوم" imposing a Jazm on on Laam letter "ل"

So First form of imparative verb "إستغفر" is Formatted

and the remaining Forms ~~ہیں~~ of paradigm (تصریف) will be formalled

اِسْتَغْفِرَا

اِسْتَغْفِرُوْا

اِسْتَغْفِرِیْ

اِسْتَغْفِرَا

اِسْتَغْفِرْنَ

Formatting Method of

51:5 : Imparative Verb of 3rd Person and 1st Person is very easy, because there is no need of

Removing removing Symbol of Imperfect
It is same matter in
Simple Triliteral as well in Increased
Triliteral. However a "ل"

A Laam where
a kasrah is imposed under it.
is imposed befor Symbol of Imperfect

علامت مضارع

and Imperfect will be made Jussive

مجزوم (impose a Jazm on it)

For Example An Infintive
of باب افعال is

إِلْزَام

its Imperfect is

يُلْزِمُ

Now first of all impose
a ل before it

Then it became
Then we make
imperfect as Jussive
Letter of Laam

لِيُلْزِمْ

Then the

(کلمہ لام)

Means م will be Silent so the
~~First~~ Third Form of Imparative
~~Noun~~ Verb → لِيُلْزِمْ came into Existence

So remaining Forms will be Formed as under

لِيُكْرِمَا

لِيُكْرِمُوْا

لِتُكْرِمْ

لِتُكْرِمَا

لِيُكْرِمْنَ

لِأُكْرِمْ

لِنُكْرِمْ

لِيُكْرِمَا

لِيُكْرِمُوْا

لِتُكْرِمْ

لِتُكْرِمَا

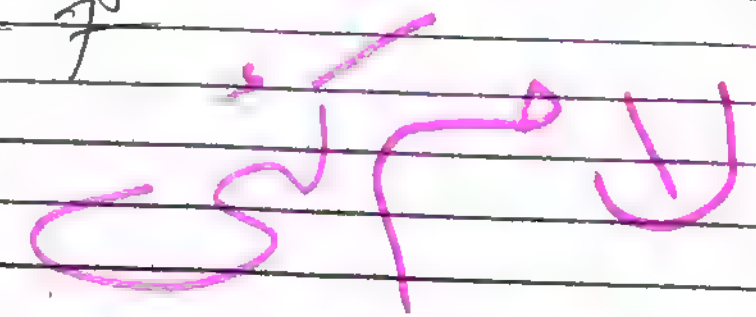
لِيُكْرِمْنَ

لِأُكْرِمْ

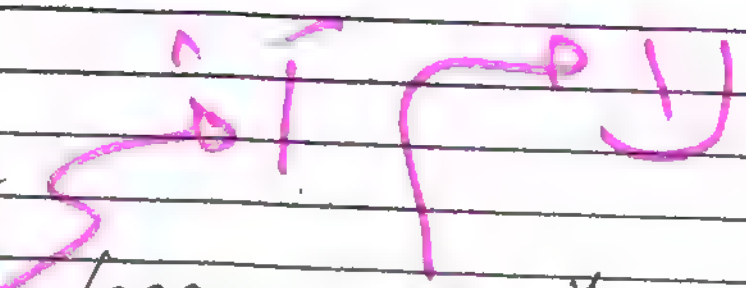
لِنُكْرِمْ

We hope Now you are in Position to to format the 3rd Person and first form of all remaining categories.

51.6. It is important to remind the lesson of Simple trilitera in ulmets you have learned the difference of



and



Just fresh this lesson in your mind, because this matter is applied in categories of increased trilitera

الباب ثلاثي مزيد

Because difference of those Laams are ~~same as~~ discussed same in Increased triliterals as in Simple triliterals

الباب ثلاثي مجرد

51:7.. No Method for formatting the prohibitive verb is comparatively easy, because Prohibitive verb is formatted from all the forms of Imperfect in only one way and there is no difference of 2nd Person and 3rd Person, "فعل نهي" probibtive verb may be it is simple or Increased

Method of formatting of both is Same.

Which means without removing the Symbol of Imperfect, the word لا is added in begning of word (imperfect) and made Imperfect a

JUSSIVE مجزوم

for Example an infinitive of باب مفاعلة is مُجَاهَدَة its Imperfect is يُجَاهِدُ, if we impose لا before it then it became لا يُجَاهِدُ Then made Imperfect Jussive مجزوم So its Laam letter مكسور mean as Silent ساكن so will be converted first form of Probibitive Verb لا يُجَاهِدْ came into Existence

We hope you can formatt all remaing forms of prohibitive Verb "فعل نہی"

51:8 You have already studied the difference between

لائے نفی

and

لائے نہی

in the Chapter of Simple trilitered

Now you have to Fresh this matter in your mind again, because This special matter is also applied in the Categories of Increased Trilitered

ابواب ثلاثی مزید فیہ

16-4-17

EXERCISE NO 50 A

تمرین نمبر 50

ترجمہ

Explain following matters of following underlined words and then translate Sentences in English.

Root

Category

Verb

Past or Imperfect

Active or Passive

Imparative or Prohibitive

FORM

Declension of Imperfect and its cause

1 أَكْرِمُوا ضَيْفَهُمْ

2 أَكْرِمُوا ضَيْفَكُمْ

3 نَحْنُ نَجْتَهِدُ فِي دُرُوسِنَا

4 اِجْتَهِدُوا فِي دُرُوسِكُمْ

5 اِجْتَهِدُوا فِي دُرُوسِهِمْ

6 مَاذَا عَلَّمَ الْأُسْتَاذُ فِي الْمَدْرَسَةِ

7 مَاذَا يُعَلِّمُ الْأُسْتَاذُ فِي الْمَدْرَسَةِ

8. مَاذَا تَعَلَّمَ زَيْدٌ فِي الْمَدْرَسَةِ

9. مَاذَا تَتَعَلَّمُ فِي الْمَدْرَسَةِ

10. أَنَا أَتَعَلَّمُ الْعَرَبِيَّ

11. لَا أُقَاتِلُ

12. لَا أُقَاتِلُ

13. لَا تَتَفَاخَرُونَ

14. لَا تَتَفَاخَرُوا

15. وَاجْتَنِبُوا قَوْلَ الزُّورِ

(16) إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ

قَالَ أَسْلَمْتُ لِرَبِّ الْعٰلَمِيْنَ

(17) وَنَزَّلْنَا مِنَ السَّمَآءِ مَآءً

مُبٰرَكًا فَأَنْبَتْنَا بِهٖ جَنّٰتٍ

(اللهم صل على حبيبك وسيدنا محمد وآله وسلم بعدد كل معلوم لك)

(18) يٰٓاَيُّهَا النَّبِيُّ جٰهِدِ الْكُفَّارَ

وَالْمُنٰفِقِيْنَ

Memorise Meaning of following words

اِجْتَهَدَ — trying with Provision

اِجْتَنَبَ — To Avoid

نَزَّلَ — To reveal

زُوْرٌ — Lie

قَاتَلَ — Killing each other

أَسْلَمَ — To obey

أَنْبَتَ — To Plant or to germinate

17-4-17

INCREASED TRILITERALS

PASSIVE VOICE

PART 6

ثلاثی مزید فیہ
فعل مجہول
جز سادس

52. Now you have to Learn the formation of Forms of Passive verbs from Increased triliterals. Now you have also known that Passive Verb is Present in Past verb as in the Imperfect Verb. However Imparative Verb, Prohibitive verb and Emphasized Verb with Emphatic Laam and Emphatic double NOON, is also

فعل مؤکد بلام تاکید و نون ثقیلہ

is also passive verb. because those Imperfect verb are formatted from passive verb. That why in this lesson we shall discuss only

Past Passive verb, and Imperfect passive verb

52:2 You have already Learned in Simple Trilitera l that There will be Three measures of Past Indifinit verb

فَعَلَ فَعِلَ فَعُلَ

But There is only one measure of passive verb

فُعِلَ

Same as there may be Three measures of Imperfect Active Verb

يَفْعَلُ يَفْعِلُ يَفْعُلُ

But There is only one measure of Imperfect passive verbs means

يُفْعَلُ

From this way we found a basic rule of Past Passive verb and Imperfect passive verb. This rule We have to observe This rule in usage

7

of Past Passive verb and Imperfect passive verb of Increased Trilateral

52:3 Please put you attention in This matter that we know from the measure فُعِلَ of Simple Trilitearal of past Passive Verb that its Last part is عِلْ which mean the Letter ع is voweled as KASRAH

مكسورة ع كسرة

and Letter Laam مفتوحة لام is always MAFTOOH in the fivst form of Past Verb. You have to note this point which is that Letter ع of Past Passive of Increased triliteral is also always مكسورة (means a kasrah will be imposed under ع) However the Letter Laam of its First Form is always مفتوح which means There will be a FATAH is imposed on Letter Laam مفتوحة لام

52:4 Second matter is to be noted which is that before this Last عِلْ in Simple triliteral, There is only one letter which is

Which is مضموم و

in فعل ف ، Now from this a rule is derived that that all the letters which are Existed before the Last عل of passive verb of Past may be there are orignal اصلی (کلمہ ف) or Extra (کلمہ زائدہ) for Example

(س، ت، ن), all those Letters Vowels will be change to ضمہ (DHAMMAH)

However Two matters are carefully considered

(i) Where there is Symbol of Silent (جزم ۸) is Existed instead of a vowel (ضمہ، فتحہ، کسرہ) This Symbol of Silent will be Existed as it is, This will never be changed into ضمہ

(ii) Second is that where after imposing Dhammah the next الف (which will you see in باب مفاعلہ and in the past form of باب تفاعل) So Now

because قا can't be read
so that This Aliph الف will be
Changed into the (Vaawo) و letter, which is
most compatible with the
vowel before it, which means in
to و so instead of
(Vaawo) "قا" "قُ" "قُو"
to be written قُو is
well read
قا To قُو
most sensible and practical
الف is changed into
و

The main purpose is that قا cant be read so الف is changed into و (Vaawo) so it can easily be written, read and understood Arabic Experts decided and Explained in this manner) So we have to follow, what looks most Sensible

30-04-17

52:5 Now you have to consider according to rules described Previously

(i) From أَفْعَلَ the measure of Past Passive أُفْعِلَ

For Example From أَكْرَمَ to أُكْرِمَ

(ii) From فَعَّلَ the measure of Past Passive فُعِّلَ

For Example From عَلَّمَ to عُلِّمَ

(iii) From فَاعَلَ The measure of Past Passive فُوعِلَ

For Example From قَاتَلَ (NOTE-1) to قُوتِلَ

(iv) From تَفَعَّلَ the measure of Past Passive تُفُعِّلَ

For Example تَقَبَّلَ to تُقُبِّلَ

30-4-17

اليوم عشرين سنة الانتهاء في انجليزي ١

v From تَفَاعَلَ the measure of Past Passive is تُفُوْعِلَ

For Example from تَقَاقَبَ to تُقُوْقِبَ (NOTE -1)

vi From اِفْتَعَلَ the measure of Past Passive is اُفْتُعِلَ

for Example from اِمْتَحَنَ to اُمْتُحِنَ

vii From اِنْفَعَلَ the measure of Past Passive is اُنْفُعِلَ (NOTE -2)

(Please note this Verb is not used)

viii from اِسْتَفْعَلَ the measure of Past Passive is اُسْتُفْعِلَ

for Example from اِسْتَكْلَمَ to اُسْتُكْلِمَ

NOTE_1 Please note in case of باب تفاعل and باب مفاعلہ

for the formation of Past Passive (ماضی مجہول)

There was a ضمہ (DHAMMAH) Existed before the الف in Past Form

Thats why this الف was changed into واو

As described in the detail on Page No. 630.

NOTE: Please keep in mind This matter ~~that~~ about that Like the Category (باب) of باب افعال Simple Trilateral of مجرد The verb of باب افعال is always لازم (INTRANSITIVE VERB)

Thats why Passive verb (فعل مجہول) is not used from باب افعال

However for a very very special Requirement few words are formatted from باب افعال

This case will be discussed in a future Chapter of

أسماء مشتقة

(DERIVATIVE NOUNS)

52:6 : You have already Studied the ~~fo~~ method of formation of

مضارع مجہول

(Imperfect Passive Verb)

that, There will be only measure (وزن) (in simple Triliteral ثلاثی مجرد)

which is يُفْعَلُ From this found
we found the Rule for the
formation of foundation Principle or
foundation Technique or method of
formation of Imperfect Passive of
Increased Triliteral

قاعدة مضارع مجهول ثلاثي
مزيد فيه

which is 3 basic points to Remember

(i) The Last Part of مضارع مجهول will always
be عُ
which mean
the Letter ع كلمة ع
is as (مفتوح) which mean
There will be a Fatah on it
and in the first form of Imperfect ع لين
Letter Laam كلمة لام is always مضموم

Please compare it with the Last Part
of Past Passive عُ ماضي مجهول
and Yememember the
difference

(ii) Second Point is that the Symbol of Imperfect علامت مضارع of Imperfect Passive is always مضموم means a Dhammah on it. However in Simple (معروف) and in Increased active مزید فیہ معروف Symbol of Imperfect is always مفتوح mean a Fatha of it Except

باب افعال

باب تفعیل

باب مفاعلہ

in those Catagories in the Imperfect Passive مضارع مجہول

The Symbol of imperfect is also مضموم But however Symbol of Imperfect in Imperfect Passive. مضارع مجہول is always which mean

There (مضموم) is a Dhammah on Symbol of Imperfect.

(iii) Third matter is that all letters which are existed between symbol of imperfect and last part عَلْ

in those letters (حروف) which are silent ساكن in Active verb (فعل معروف)

Those will also be silent ساكن in Passive verb (فعل مجهول)

and the letters which are voweled متحرك in Active voice, Those all letters vowel حركت will change into فتحه.

And if a letter hay already a فتحه Then This فتحه will remain as it is.

52:7 - Now you have to consider that According to above rules

(i) From يُفْعَلُ the measure of Imperfect Passive يُفْعَلُ for Example from يُكْرَمُ to يُكْرَمُ

(ii) From يُفَعَّلُ the measure of Imperfect Pass: يُفَعَّلُ

From Example From يُعَلِّمُ to يُعَلَّمُ

(iii) From يُفَاعَلُ measure of Imp: Pass: is يُفَاعَلُ

for Example From يُقَاتِلُ to يُقَاتَلُ

(vi) From يَتَفَعَّلُ the measure of Imp: Pass: يُتَفَعَّلُ

for Example From يَتَقَبَّلُ to يُتَقَبَّلُ

(vii) From يَتَفَاعَلُ measure of Imp: Pass: يُتَفَاعَلُ

For Example يَتَفَاخَرُ to يُتَفَاخَرُ

(viii) From يَفْتَعِلُ measure of Imp Pass: يُفْتَعَلُ

for Example يَمْتَحِنُ to يُمْتَحَنُ

(ix) from يَنْفَعِلُ measure of Imp. Pass. is يُنْفَعَلُ

:- NOT USED -:

(x) from يَسْتَفْعِلُ measure of Imp. Pass. is يُسْتَفْعَلُ

for Example يَسْتَهْزِئُ to يُسْتَهْزَئُ

EXERCISE NO 51 'A'

تمرین نمبر 51
(جز الف)

from following Infinitives مصادر
Format the first form of its
مضارع مجہول مضارع معروف
Imperfect Active Imperfective passive

① اِسْتَفْعَلَ

② اِجْتَهَدَ

③ تَذَكَّرَ

④ تَقْرِيبٌ

⑤ مُجَاهَدَةٌ

⑥ اِتِّفَاقٌ

⑦ اِعْتِصَالٌ

⑧ تَكَاذُبٌ

⑨ اِشْتِرَاكٌ

⑩ تَقَرُّبٌ

11. اِشْتِحْسَان

12. اِجْتِنَاب

13. تَنْزِيل

14. تَفَاخُر

15. تَعْلِيم

EXERCISE NO 51 - 'B'

تمرین رقم ۵۱ 'ب'

from following Infinitives مصادر

Complete the Paradigm of Imperfect Passive مضارع مجہول

① إِلْزَام

② تَهْذِيب

③ مُشَارَكَة

(4) تَفَكُّر

(5) تَعَاقُب

(6) اِمْتِحَان

(7) اِسْتِبْدَال

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْن

اَلصَّلٰوةُ وَالسَّلَامُ عَلٰى رَحْمَةٍ لِّلْعَالَمِيْن

Today 2nd Part of Book is finished
2nd was started on 25-12-2007 and
completed on 30-04-2017
First Part started on 01-01-1999
and completed on 24-12-2007

Before starting 3rd Part it is very important
for Higher Level Students to Explain in Detail
The all Possible issues of ثلاثی مزید فیہ , ثلاثی مجرد

"APPENDIX" FOLLOWS SOON

أسماء مشتقه

DERIVATIVE NOUNS

53:1 You have Learn in 2nd Part of this book (Notes), a basic technique relevant to root (مادہ) and measure (وزن) (of Arabic words) that how words are formatted based on different measures (وزن) from given root (مادہ)

Then you have Learned the methods of formation of following measures (اوزان) of 6 Chapters of Simple Triliteral (ثلاثی مجرد) and 8 (mostly used) chapters of Increased Triliteral (ثلاثی مزید فیہ) of following Tenses.

Past (active) Indefinite Tense	فعل ماضی معروف
Past Passive (Indifinite) Tense	
Past Passive (Indefinite) Tense	فعل ماضی مجہول
Imperfect active Tense	فعل مضارع معروف
Imperfect Passive Tense	فعل مضارع مجہول
Imperative Tense	فعل امر
PROHIBITIVE TENSE	فعل نہی

*1 from derivative, my attention diverted towards Calculas in 1982, Engineering Mathematics differentiation and Integration.

53:2 These are 6 basic forms[*1] of Verbs which can be formalled from any Root (مادة)

If you can understand the formations and paradigms (گردان , تصريف) of these[(6)] verbs Then it will help not only in to use the different forms[*2] (صيغة) of Verbs in Translation in Arabic and in conversation, But also it will help to recognise the different forms (صيغة) of verbs in Arabic Sentences. and also to develop the ability of understanding of the meaning of these forms of Verb

We shall gradually study more matters and discussions about the formation and structure (تشكيل , تكوين , بناء افعال) of Verbs.

But at the moment, we have

*1 Kinds or types

*2 6 verbs mean as the verbs described in Paragraph NO 53:1

to Learn the use the information about these Verbs (افعال) measure (اوزان) and root (مادہ) in the formations and structure (ساخت) of many Nouns (اسماء). It is very important to discuss many introductory issues (matters) before discussion of relevant rules.

27-10-19 533 : No of words (verbs or Nouns) (اسماء و افعال) formatted from any root (مادہ) are not equal (for example (VERBS = 25 AND Nouns = 25). But it depends upon the usage of Native People (Arabic Community), please note There are many accents of Arabic Language depends upon the Geographical unit of Arab world. But we are discussing only QURAISHI ARABIC and its Centre of attention is MAKKA & MADINA TRIBE. Please many Times rules are ignored and we carefully check How Now native use this word or Pharase

Sometimes only a few words (Verbs, Nouns) are formatted or used from many roots, However Words (Verb and Nouns) formatted or used from many roots are increased in twenties. (Which means Too many words Verbs or Nouns are created or used)

An important point is that, formation of words of those usable words is of two types many words are formatted by a specific rule and methodology which mean that those words can be formatted with a same Method, Means they can be formatted on a specified measure

Those words are called

(مشتقات)

(DERIVATIVES)

another way of Explanation is that those words are derived from the Roots with a decided specified Rules

However There are many words which are not formatted by any specified rule or methodology

But we have to check How the native people, (Arabic people) have been used them, and those words are decided according to the patteren of speaking style of Arabic people,

those words are called

(NON DERIVATIVE) جامد

OR SOLID

مأخوذ

53:4 :- ALL verbs are مشتق means derivatives, Because all verbs are formatted ~~by~~ according to the specified rules or we can say that According to derivation or formation of verbs ARABIC IS A MOST ORGANISED LANGUAGE WHICH IS BASED UPON SPECIFIED RULES AND REGULATIONS.

Thats why in the Derivatives of Arabic (words based on specified rules) mostly all verbs are included. Those we have already studied and more verbs which will be studied in this chapter later.

02/11/2019 53:5 But Nouns (اسماء) are not formatted similar to Verbs (افعال) (which means formation is in accordance with specific rules and regulations) FOUNDATION RULE is THAT How Arabic People (HIJAZ) have used this Noun. Please note that Hundreds of Nouns are formatted without any specific rules and regulations, Just copy the way of Arabic people specially (HIJAZ Area) How they have used this word.

for example in those NON regular or irregular (غير منتظم) Nouns

The name of a Task (عمل) is also included in the List of those IRREGULAR NOUNS which is called (مصدر) (INFINITIVE)

(فعل ثلاثي مجرّد)

Simple triliteral verb of Arabic is not formatted by any specific rule or regulation for Example

ضَرَبَ (To beat)

ذَهَبَ (To go)

طَلَبَ (To demand or to find)

غَفَرَ (To bless To or forgive)

سُعَالٌ (To Cough)

قُعُودٌ (To sit)

فِسْقٌ (To disobey)

These all are infinitives (مصادر)
of

Have you seen that, the
measures (اوزان) of all those
Verbs is فَعَلَ But measures
(اوزان) of those infinitives
are -

فَعْلٌ

فَعَالٌ

فَعَلٌ

فُعْلَانٌ

فُعَالٌ

فُعُولٌ

AND

فِعْلٌ

Respectively

Please note that experts of Arabic Etymology

(علماء علم الصرف)

have carefully analyse all the infinitives of Simple triliteral verbs فعل ثلاثی مجرد of Arabic Language and found that the total Number of measures (اوزان) of all those infinitives are more than 40

BUT ALL THOSE (40) ARE IRREGULAR

(غیر منتظم)

Which means We can't say that DEFINITELY ~~This Verb (this)~~ The infinitive (مصدر) is formatted (of This verb) on the specific rule or regulations on that Measure.. (وزن)

We can't say that definitely the infinitive of this verb is formatted on the specific rule or regulations of that measure

FORMATION OF مصدر infinitive IS NOT BASED ON specific وزن measure

FORMATION OF INFINITIVE IS NOT BASED ON SPECIFIC MEASURE

15/11/2019

53:6 Similar to infinitives (ممنوع) unlimited names of Persons, Places and other things are not formatted in accordance with Specific rules or regulations for Example

Read from right

from ملاك to ملك (angel)

Meem, Laam, Kaaf

ملك (KING)

from رجل to رجل (MAN)

AND رِجْل (LEG)

AND FROM جمال to جمل (Beauty)

AND جمل (CAMEL)

However all those irregular Nouns are related definitely with any possible root (مادة) and their meaning are described under the Jurisdiction of the relevant root. But we cant find the role of a specific rule or regulation in formation of the structure of these Nouns.

53:7 However few Nouns are of such type, (that) which are formatted from all roots with a specific rule or regulation, which means a

Specific & meaningful Noun formatted from a verb on a very specific or special & methodology

That specific meaningfull Noun can be made from all roots on that specific/special Methodology

for Example

اسم فاعل

Root ف ا ع

METHOD

① Add an الف after letter ف كلمة ف

ف + ا = فا

② add Letter ع كلمة ع

فا + ع = فاع

③ add Letter ل كلمة ل

فا + ع + ل = فاعل

فاعل means the Person who has done a Task
So the Specific rule or regulation is described as above

Now let we try to make other words on the specific rule Described in page No 662 only root is given

فاء كلمة ف عين كلمة ع لام كلمة ل

Root: ق ت ل

① add an الف after letter ف

فاء كلمة ف

ق ا ت ل

② add letter ع

ق ا ت ع

③ add letter ل

ق ا ت ع ل

قاتل

قاتل is on the measure (وزن) of فاعل

(SUBJECT)

(QAATIL)
(KILLER)

From Root ط ل ب To طالب
(Wisher)

From Root ع م ل To عامل

From Root ع ل م To عالم
Scholar

From Root ک ف ر To کافر
(Disbeliever) Infidel

From Root ر ج ز To راجز
A Poem reader [A Person who read Couplets (اشعار) at The time of war to encourge his army to fight bravely]

From Root ف س ق To فاسق
(Sinner)

From Root ف ض ل To فاضل
(Generous)

From Root ب ل غ بالغ
(Adult)

Practice make a man Perfect

exercise more & more Words

Those type of Nouns which can be formatted on a Specific rule or regulations or methodology are Called

DERIVATIVES

Derived from a Specific root on a Specific rule or regulations on the balance of Specific Measure

اسماء مشتقة (وزن)

The meaning of مشتق

is Generated from Burst

Example is in Holy Quran (شق)

إِذَا السَّمَاءُ انشَقَّتْ

22/11/2019

53:8 As we know that Total No:'s of basic and most used formations or structures of Verb is 6,

Past ماضی

Imperfect مضارع

Intransitive لازم

Transitive متعدی

Imperative امر

Prohibitive نہی

Same as the basic formation's of Derivative Nouns

اسماء مشتقہ

are also 6

Active (Present) Participle اسم الفاعل

اسم المفعول

Passive (Past) Participle

*1 Container or Envelope — اسم الظرف

Adjective — اسم الصفة

Elative or Pre-eminence — اسم التفضيل

Instrument — اسم آلة

Many Scholars has described Two types of اسم ظرف which means

Time — ظرف زمان

Space — ظرف مكان

and counted the Total Number of Derivative Nouns as 7 But in reality that despite the difference of meaning still ظرف مكان + ظرف زمان according to their formation and structure they are Same.

*1 Actually the meaning of ظرف in dictionary is Container or Envelope. which means. if a event or happen, so This event should be described with reference of its happening [with The reference of Time & Space phenomena]

Theory of Relativity — Einstein

ظرف زمان - Time

ظرف مكان - Space

Same as many exponents of Arabic Grammar also include

اسم مبالغة

(NOUN OF EXAGGERATION)

and Counted Derivative Nouns as 8,

But However After Carefully Studying It is clear that Noun of Exaggeration is a Kind of adjective

(اسم الصفة)

move over There is not any Specific rule or regulation of formation of Noun of Exaggeration Noun.

Thats why we have to describe above 8 types, Kinds of

اسماء مشتقة.

Now we have to explain the specific rules and regulations of their formation and structure, Which means rules of the Measures of Derivative Nouns

اوزانِ اسماء مشتقة

17/12/19
Manchester
AirPort
8:43

S4 : 1

669

ACTIVE PARTICIPLE

The meaning of فاعل (FAAIL) is "a Person who is doing a task" So the meaning of اسم الفاعل (ism-ul-Faail) is "A Noun describing the meaning of a Person who is doing a task"
Please note for a research student of Islam, It is very important to Learn many Languages same time. Most important is Arabic, Persian, URDU, Hebrew, Sanskrit, English and Turkish
As we know a Large Collection of Islamic Knowledge is in URDU Language. Just because of the Contributions of Scholars of India, in Islamic Studies, thats why: when and where a Chance of URDU Words involved I always tried to URDU Basic Concepts as well.

Let we discuss اسم الفاعل in URDU language.

In URDU the recognition or method of formation of اسم الفاعل is

that we extend word والا
after Infintive
of URDU Language
for Example.

Read Right

لکھنا سے لکھنے والا

[Likhnaa Se Likhnai wala]

which means [from Write to Writer]

لکھنا سے لکھنے والا

بیچنا سے بیچنے والا

[Baichnaa Se Baichene wala]

from Sell to Seller

Let we discuss English

In English Normally we Extend ER after the first form of Verb then the meaning of اسم الفاعل is developed in New word as described above.

for Example:-

FROM READ TO READER

WRITE → WRITER

TEACH → TEACHER

In Arabic the method of formation of اسم الفاعل is not same in فعل ثلاثی مجرد Simple Triliteral Verb and فعل ثلاثی مزید فیہ Increased Triliteral Verb Both have a different Method of formation of Active Participle. اسم الفاعل

54:2 The method of formation of اسم الفاعل from فعل ثلاثی مجرد first of all you have to find the Root (مادہ) of first form (صیغہ اول) of Past tense of Simple Triliteral "فعل ثلاثی مجرد"

Then convert it into the Pattern or measure of فَاعِل

(وزن)

This will be

اسم الفاعل

"Active Participle"

for Example

from, ضَرَبَ To ضَارِبٌ

طَلَبَ To طَالِبٌ

غَفَرَ To غَافِرٌ

عَمَلَ To عَامِلٌ

قَتَلَ To قَاتِلٌ

رَزَقَ رَازِقٌ

54:3

SYNTAX PARADIGM

"تصریف نحوی"

"نحوی گرامر"

The syntax Paradigm of "اسم الفاعل" is Same as Common Noun

		رفع	نصب	جر
مذکر Masculine	واحد	فَاعِلٌ	فَاعِلاً	فَاعِلٍ
	تثنیہ	فَاعِلَانِ	فَاعِلَيْنِ	فَاعِلَيْنِ
	جمع	فَاعِلُوْنَ	فَاعِلِيْنَ	فَاعِلِيْنَ
مونث Feminine	واحد	فَاعِلَةٌ	فَاعِلَةً	فَاعِلَةٍ
	تثنیہ	فَاعِلَتَانِ	فَاعِلَتَيْنِ	فَاعِلَتَيْنِ
	جمع	فَاعِلَاتٌ	فَاعِلَاتٍ	فَاعِلَاتٍ

واحد → Singular
تثنیہ → Dual
جمع → Plural
رفع → Nominative case
نصب → Accusative case
جر → Genetive case

Please check Chapter No 1 of Book 1 for details of رفع، نصب، جر

Please note Sound masculine Plural *1
(جمع مذکر سالم)
of every
اسم الفاعل
Active Panticple
is used as usual
But there are few اسم الفاعل which
are not used as only Sound Plular
جمع سالم But also used as جمع مکسر
(BROKEN PLURAL)
for Example
From کافرون To کافر
To کافر
To طالب
There are many اسم الفاعل whose
Broken Plural جمع مکسر are
also Non declineable
for example غیر منصرف

*1 Please Check Chapter 3 of Book 1 for
the Details of جمع مذکر سالم and جمع مکسر..

From جَاهِلٌ To جاهلون &

عَالِمٌ To عالمون

Etc

S4: 4.: Please note this matter that all categories or chapters اسم الفاعل و فعل ثلاثی مجرد ke ابواب is formatted on the Pattern (وزن) of فَاعِلٌ as emplained in the page NO 662 & 663.

But for the category of کَرُمَ

(باب کَرُمَ)

اسم الفاعل can not be formatted according the rule of page NO 662 & 663 Method of formation of اسم الفاعل from باب کَرُمَ is different which will be discussed later in Lesson of اسم الصفة

(ADJECTIVE)

Istanbul Air Port
17/12/2019

54:5 Transparently clear that on the وزن (pattern or) measure of اسم الفاعل (Active Participle) فاعل can be formatted only and only from

(فعل ثلاثي مجرد)

(Simple trititaral verb) because the Root (مادة) of first form (الصيغة الأولى) of Past Tense (فعل ماضي) is consisted on only 3 letters.

However There are few letters are added with first form (الصيغة الأولى) of Increased Trilitearal verb

(فعل ثلاثي مزيد فيه)

few letters are added with letters of → ف ع ل

فعل

Thats why اسم الفاعل (active Participle) cant be formatted on the Specific Patterent or measure (وزن) from Increased Trilitearal Ver (فعل ثلاثي مزيد فيه).

54:6 (صیغہ اوّل) First form of imperfect verb (فعل مضارع) is used instead of first form (صیغہ اوّل) of past verb (فعل ماضی) for formatting the اسم الفاعل (Active Panticiple) of categories of Increased Triliteral verbs (ابواب فعل ثلاثی مزید فیہ)

And its method is as below:

I -: Remove Symbol of imperfect (علامتِ مضارع) which is "ی" and impose a meem م which is Voweled with Dhamma (میم مَضْمُوْمَۃ) (مُ)

2 -: if there is فتحہ on the Letter of عین (کلمہ عین) [which will be in باب تفاعل + باب تفعّل.]

Then change it in to (کسرہ)

3.: impose a تنوین رفع
(Nunation of Nominative) on
the Letter of دم
(کلمہ دم)

Which will be changed in accordance
with different Diacritical
case
(اعرابی حالت)

54:7 The Patteren or measure
~~of~~ and one example of each (اسم الفاعل)
~~for~~ formatted from the categories of
each Increased Triliteral Verbs
are given as below (ابواب مزید فیہ 9)

Un from مُفْعِلٌ is اسم الفاعل — لِفْعِلٌ

for Example مُكْرِمٌ

A Person who is
respecting Any body

Same As 679

2 from يُفَعِّلُ to اسم الفاعل is مُفَعِّلٌ

for Example

مُعَلِّمٌ

Teacher

3. from يُفَاعِلُ to اسم الفاعل is مُفَاعِلٌ

for Example

مُجَاهِدٌ

who is striving in the way of ALLAH سبحانه وتعالى

4 from يَتَفَعَّلُ to اسم الفاعل is مُتَفَعِّلٌ

for Example

مُتَفَكِّرٌ

Worried person

5 from يَتَفَاعَلُ to اسم الفاعل is مُتَفَاعِلٌ

for Example

مُتَخَاصِمٌ

A Quarrelsome Person

6 from يَفْتَعِلُ to اسم الفاعل is مُفْتَعِلٌ

for Example

مُمْتَحِنٌ

Examiner

7 from يَنْفَعِلُ to اسم الفاعل is مُنْفَعِلٌ

for Example

مُنْحَرِفٌ

Apostate

8 from يَسْتَفْعِلُ to اسم الفاعل مُسْتَفْعِلٌ

for Example مُسْتَغْفِرٌ one be who beg for forgiveness

Please note in يَتَفَعَّلُ and (مضارع) يَتَفَاعَلُ

Letter عين is voweled with فتحه which will be changed into كسره at the time of formatting اسم الفاعل

عين كلمه مفتوح $\xrightarrow{\text{changed into}}$ كلمه مكسور

8/3/2020

54:8 The Syntax Paradigm

(تصريف نحوي) of active Participle

(اسم الفاعل)

Which are formalted from Increased triteaval

(ثلاثي مزيد فيه)

will be formalted according to routine as described in above rule (54:7) and its Plural will always be Sound Plural جمع سالم.

The Syntax Paradigm of active Participle from category of افعال

(باب افعال) is being written as a Sample (Guide) as below. You can try to write Syntax Paradigm from remaeng categories as a practice.

مُكْرِم *

Syntax Paradigm

Genetive	Accusative	Nominative	Noun
مجرور	منصوب	مرفوع	اسم
مُكْرِمِ	مُكْرِمًا	مُكْرِمٌ	Mas: Sing مذكر واحد
مُكْرِمَيْنِ	مُكْرِمَيْنِ	مُكْرِمَانِ	Mas: Dual مذكر تثنية
مُكْرِمِيْنَ	مُكْرِمِيْنَ	مُكْرِمُوْنَ	Mas: Plural مذكر جمع
مُكْرِمَةِ	مُكْرِمَةً	مُكْرِمَةٌ	Fem: Sing. مونث واحد
مُكْرِمَتَيْنِ	مُكْرِمَتَيْنِ	مُكْرِمَتَانِ	Fem. Dual مونث تثنية
مُكْرِمَاتِ	مُكْرِمَاتٍ	مُكْرِمَاتٌ	Fem: Plural مونث جمع

Mas: → Masculine
Fem → Feminine
Sing → Singular

*. A Person who respects some body

S.4:8 This is very important that you have to clearly understand the difference between.

فاعل ... الفاعل

Active particple — Subject

Subject (فاعل) can only be found in the verbal Sentence (جملة فعلية)

for Example

دَخَلَ الرَّجُلُ الْبَيْتَ

A man entered into the House.
Here word الرَّجُلُ (Man) is Subject That's why it is in Nominative case (حالت رفع). if The word الفاعل is written which mean it is not written in a Sentence then we Cant determine it as a Subject When we are Saying

سَارِقٌ (Theif)

طَالِبٌ عَالِمٌ (Scholar, student)

In all those words are اسم الفاعل active Participle which means Those words have the meaning of a person who is doing the relevant Task. (سارق Theif a Person who is stealing

(Relevant Task)

(متعلقة)

But in a Sentence, active Panticiple (اسم الفاعل) can be ~~sw~~ used as Nominative, accusative or Genetive (according to Situation)

مرفوع ، منصوب مجرور

for Example

"An Scholar went"

Here word "عالم" is active panticiple اسم الفاعل and used in the Sentence as a Subject (فاعل)

"I respected a Scholar"

in this Sentence word عالِمًا
is active participle اسم الفاعل
But used in the Sentence as
مفعول
(OBJECT)
That's why it is accusative
منصوب
Same as
كتاب عالِمٍ
"Scholar's Book"
in this Sentence word
is اسم الفاعل (Active Participle) عالِمٍ
But because it is
Genetive مجرور
Because
it is Possessed Noun
(Possesser) → مضاف اليه
in the ~~possessive compound~~
مركب اضافی

Please note Page No ~~ex~~ 686 is not Existed
in the collection. After 685 → 687, ...

VOCABULARY

i ذُرِّيَّةٌ (Children) or (Descendants)

ii حَبَّبَ (إِفْعَالٌ) (To Like)

iii نَكَّرَ (س) نَكْرٌ #1
(To refuse)
or
(Acceptance of not recognising)

iv كَبَّرَ (ت) كِبْرٌ #2
تَكَبُّرٌ [Elevation of Grades]
↓ (Thinking Self Great)

اِسْتِعْلَاءٌ
↳ Demanding A Higher rank

#1 باب سَمِعَ يَسْمَعُ

#2 باب كَرُمَ يَكْرُمُ

v نَفَقَ (ن - س) (باب نَصَرَ يَنْصُرُ)

نَفَقًا — نَفْقًا

(To be less or finish)

باب سَمِعَ يَسْمَعُ

مفاعلة =

(Behaving 2 ways)

with 2 faces

or

with 2 ways

Like a Tunnel,

Hypocrite is from نَفَقَ

منافق (HYPOCRITE)

*3 باب نَصَرَ يَنْصُرُ

vi طَبَعَ (ف)* طَبْعًا

Creating an image, or Stamping

vii فَلَحَ (ن)*3 فَلْحًا

(افعال)

To plough in the field

[Getting objective By overcoming all difficulties]

باب فَتَحَ يَفْتَحُ*

(viii) خَسِرَ (س) خُسْرًا

باب سَمِعَ يَسْمَعُ

To Be in Loss

To be misguided.

To be ruined or Destroyed

EXERCISE NO:52(A)

Format the active Panticaple "اسم الفاعل" from the (ابواب) Categories adjacent to the Roots (مادہ) And then Complete the Syntan Paradigm of each word.

Arabic

تصریف نحوی

(نحوی گردان)

URDU

1 نَهَىَ يَنْهَىَ (ن) ع ف ل

٢ (افعال) س ا ل م

٣ (تفعيل) ك ذ ب

٤ (مفاعلة) ن ف ق

٥ تَفَعُّل ك ب ر

EXERCISE 52 (B)

Complete following Tasks

Carefully read and understand the following verses of Holy Quran.

Then

1) Recognise the active Panticiple (اسم الفاعل)

Then describe There 1 Root (ر ب ب)

2.: Category (باب)

3.: Form. (صیغہ)

(Details of Number & Gender)

2.: Cause and the (اعراب بالحرکۃ)

Diacritical condition (اعرابی حالت)

or

(Mood)

of "اسم الفاعل"

Which means what is Diacritical Condition of اسم الفاعل and what is cause of this Diacritical Condition

Which mean is it Nominative (مرفوع، منصوب، مجرور)
Accusative
Genetive

3. Translate in English Correctly the Complete Verse

1 وَمَا اللّٰهُ بِغَافِلٍ عَمَّا تَعْمَلُوْنَ

2 رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ
وَمِنْ ذُرِّيَّتِنَا اُمَّةً مُّسْلِمَةً لَّكَ

3 فَالَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ
قُلُوْبُهُمْ مُّنْكِرَةٌ وَّهُمْ
مُّسْتَكْبِرُوْنَ

4 وَلَيَعْلَمَنَّ اللّٰهُ الَّذِيْنَ اٰمَنُوْا
وَلَيَعْلَمَنَّ الْمُنٰفِقِيْنَ

5 كَذٰلِكَ يَطْبَعُ اللّٰهُ عَلٰى كُلِّ
قَلْبِ مُتَكَبِّرٍ جَبَّارٍ

6 اَلَا اِنَّ حِزْبَ اللّٰهِ هُمُ
الْمُفْلِحُوْنَ

7 وَاللّٰهُ يَشْهَدُ اِنَّ الْمُنٰفِقِيْنَ
لَكٰذِبُوْنَ

8 وَمَنْ يَّفْعَلْ ذٰلِكَ
فَاُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ

Translate in Arabic

① Believers are Successful.

② Hypocrites are Liars.

③ Cruel People are Loosers.

4 ALLAH (سبحانه وتعالى) Does not Like Proud People.

⑤ They are ignorant of Hereafter

الآخرة

بَلْ تُؤْثِرُونَ الْحَيٰوةَ الدُّنْيَا

وَالْآخِرَةُ خَيْرٌ وَأَبْقَىٰ

But you are preferring This Purely Temporary Life and Hereafter is well better and FOREVER..

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ ۔

5/4/2020

اسم المفعول

(PASSIVE PAST PARTICIPLE)

55:1 This is a derivative Noun (اسم مشتق) denoting an agent (فاعل) which is acted upon or a Noun on which an action is being done. in English The Third form of Verb is used as

(اسم مفعول)

(ISM-E-MAFOOL)

VERB	1ST FORM PRESENT	2ND FORM PAST	3rd FORM PAST PARTICIPLE
Go	Go	Went	GONE
Do	Do	DID	DONE
TEACH	TEACH	TAUGHT	TAUGHT
BE	BE	WAS	BEEN
COME	COME	CAME	COME
READ	READ	READ	READ
WRITE	WRITE	WROTE	WRITTEN
EAT	EAT	ATE	EATEN
DRINK	DRINK	DRANK	DRUNK
LEAVE	LEAVE	LEFT	LEFT

In Arabic "اسم المفعول" Passive Past Panticiple formatted for فعل ثلاثی مجرد Simple triteral verb. on the Pattern (و ن) [Measure] of مَفْعُوْلٌ

For Example

from

ضَرَبَ To مَضْرُوْبٌ

He [He was beaten]

from قَتَلَ To مَقْتُوْلٌ

He murdered [He was murdered]

from كَتَبَ To مَكْتُوْبٌ

He wrote It was written

55:2 Paradigm of Passive Past Panticiple

تصريف اسم المفعول مع اعراب

Next Page

تصریف

Conjugation in Persian and Urdu word گردان is used

Arabic (تصریف)

PARADIGM OF (CONJUGATION) إسم المفعول

GENITIVE حالتِ جر	ACCUSATIVE حالتِ نصب	NOMINATIVE FORM حالتِ رفع صیغہ	
مَفْعُوْلٍ	مَفْعُوْلًا	مَفْعُوْلٌ	Masculine Singular مذکر واحد
مَفْعُوْلَيْنِ	مَفْعُوْلَيْنِ	مَفْعُوْلَانِ	Masculine Dual مذکر تثنیہ
مَفْعُوْلِيْنَ	مَفْعُوْلِيْنَ	مَفْعُوْلُوْنَ	Masculine Plural مذکر جمع
مَفْعُوْلَةٍ	مَفْعُوْلَةً	مَفْعُوْلَةٌ	Feminine Singular مونث واحد
مَفْعُوْلَتَيْنِ	مَفْعُوْلَتَيْنِ	مَفْعُوْلَتَانِ	Feminine Dual مونث تثنیہ
مَفْعُوْلَاتٍ	مَفْعُوْلَاتٍ	مَفْعُوْلَاتٌ	Feminine Plural مونث جمع

55:3.: اسم مفعول is formatted for the categories of Increased Triliterals

(ابوابِ ثلاثی مزید فیہ)

from first form (صیغہ اوّل) of Passive Imperfect (مضارع مجہول) according to method as below

1. Remove Sign of Imperfect (علامت مضارع) "ی" and Impose a Meem with Dhammah (میم مضموم).

2. Impose Nunation of Nominative (تنوین رفع) on the Letter of Laam (حرف لام)

3- ALL the Vowel Points including motionless Sign (حرکات وسکنات) of First Person (صیغہ اوّل) of Imperfect Passive (مضارع مجہول) are being as they were (No change of vowel points of First Person (صیغہ اوّل))

for example

يُكْرِمُ To مُكْرِمٌ

يُعَلِّمُ To مُعَلِّمٌ

He teaches
or
He will teach

He who taught

يُمْتَحَنُ To مُمْتَحَنٌ

He Tests
or
He will test

one he who was tested

55:4 - Another Method for formation of اسم المفعول from Categories of increased trilateral verbs (ابواب فعل ثلاثی مزید فیه) is that first format اسم الفاعل (Active Participle) which you have already Learned in the previous lesson. Now you have to Subsitude (Change) the Kasarah of letter ع (ماقبل آخر) with FATAH (فتحه)

for Example. مُكْرِمٌ To مُكْرَمٌ

FROM مُعَلِّمٌ TO مُعَلَّمٌ

FROM مُمْتَحِنٌ TO مُمْتَحَنٌ

55:5 The Syntan Paradigm (Conjugation) or (تصريف نحوى) of اسم المفعول is Same as اسم الفاعل and the difference is only that for the vowel point of letter ع (فاء كلمه عين).
Please note that, Normally the Sound Plural (جمع سالم) is used for Masculine Plural (جمع مذكر) and Feminine Plural (جمع مؤنث) (Both) of Simple trilateral and Increased Trilaterals.

(فعل ثلاثى مزيد فيه، فعل ثلاثى مجرد)

55:6 Please also note this matter that اسم المفعول can only be formatted by TRANSITIVE VERB (فعل متعدى).
Past Passive verb (فعل ماضى مجهول) and imperfect Passive verb (فعل مضارع مجهول) and Passive Past Participle (اسم المفعول) all Three can not be Formatted By INTRANSITIVE VERB (فعل لازم).

55:7 Please be carefull that in Arabic There are many verbs which are used for the Meaning of both (فعل لازم + فعل متعدي)

for example → رَفَعَ [ف]

This word has Two meanings

which means باب

1 TO BE ELEVATED (PASSIVE) [فَتَحَ يَفْتَحُ]

2. ELEVATING SOMETHING (ACTIVE)

According to 2nd meaning "Elevating Something"

اسم الفاعل → رَافِعٌ

[one He who Elevate]

and اسم المفعول → مَرْفُوعٌ

[one he who was Elevated]

Both will be used But according to first meaning means "To be Elevated", only رَافِعٌ (one he who was elevated) اسم الفاعل Can be used. اسم المفعول Can not be used in any Circumstances.

12/04/20

The Category (باب) كَرُمَ of Simple triliteral (فعل ثلاثي مجرد) and Category (باب) إِنْفِعَال of increased triliteral (فعل ثلاثي مزيد فيه) categories (ابواب) that are those only "INTRANSITIVE Verb" (فعل لازم). Thats why the form (Persons) (صيغة) of اسم المفعول can not be formatted from those categories (ابواب).

فعل لازم and فعل متعدي means INTRANSITIVE and TRANSITIVE Both verbs of Remaing categories of Simple triliteral and increased Triliteral are used: Which can be recognised by their Meaning. Please Revise the discussion of فعل لازم and فعل متعدي in the 2nd Part of these notes under the paragraph of 30 — 30:3 Thats why the اسم المفعول and فعل مجهول Passive verb can not be formatted from the INTRANSITIVE verbs (فعل لازم) of those categories (ابواب)

[باب إِنْفِعَال + باب كَرُمَ]

55:٨ Please transparently understand the difference between

اسم المفعول AND مفعول

(Passive Past Panticiple) (OBJECT)

object (مفعول) can only be known in the verbal Sentence (جملة فعلية)

for Example

فَتَحَ الرَّجُلُ بَابًا

"A man opened the door"

in this Sentence word بَابًا is object (مفعول)

if word بَابٌ is used written separately. Then it is neither Subject (فاعل) nor object (مفعول) and not it is subject (مبتدأ) as well not Predicate "خبر"

Note Please Check the Part 1 under Paragraph (9 To 9:9) where under the Discussion of (جملة اسمية) NOMINAL (SENTENCE)

The detail discussion of (مبتدأ) and خبر is give

Revise it again for best understanding of Nominal Sentence.

But if the word مَفْتُوحٌ is written, then it is a (اسم المفعول) which will be Nominative (مرفوع) accusative (منصوب) or Genitive (مجرور) according to the nature of its use in the sentense

for example الْبَابُ مَفْتُوحٌ

(Door is opened)

Here مَفْتُوحٌ is in Nominative (مرفوع) case, because it is Predicate (خبر) of "الْبَابُ"

Same as * لَيْسَ الْبَابُ مَفْتُوحًا

Door is not open

and * لَيْسَ الْبَابُ بِمَفْتُوحٍ

Door is not open

Despite this (اسم المفعول) Passive Past Participle can be used as subject (فاعل) or object (مفعول) in a Sentence for Example

جَلَسَ الْمَظْلُومُ

(Victm Sat)

Here الْمَظْلُومُ is اسم المفعول But in this Sentence used as subject فاعل Thats why it is used in Nominative case حالتِ مرفوع (حالتِ مرفوع) [At this stage we have to just understand اسم المفعول can be in any case Nominative, Accusative or Genitive]

* Please note meaning of both sentences are Similar But in first sentence, Accusative case and 2nd, is Genitive is different, But can be introduced in advanced level - مرفوع is more complicated, Beyond the Existing Level

Same as نَصَرْتُ مَظْلُومًا
[I helped a victim]

Here مظلوم word is اسم المفعول as well but because it is used in sentence as object, thats why it is in accusative case.

55:9 So it is very important to understand the difference of

اسم الفاعل
AND
فاعل

As well اسم المفعول
AND
مفعول

فاعل (Subject) is always in Nominative case مرفوع and مفعول is always in accusative case (منصوب)

However اسم الفاعل and اسم المفعول can be used as Nominative, accusative or Genitive in the sentence according to the circumstances and their usage. (in the sentence)

VOCABULARY

① سَخِرَ (س) سِخْرًا وَ سُخْرًا

(To make a Joke of somebody)
OR
(Captured or overcome)

باب تفعيل

② (Stars) نُجُومٌ

Singular is نَجْمٌ

③ فَوَاكِهُ (Fruits)

Singular is فَاكِهَةٌ

④ قَالَ - (He said)

⑤ نَزَلَ (س) نُزُولًا (Revealing)
OR
To Reveal افعال + تفعيل

⑥ بَعَثَ - (ف) بَعْثًا

To send, Elevate, Raise, giving life after death.

(7) مَكْذُوْبٌ Already lied
or a Liar

(8) نَظَرَ (ن - س) نَظَرًا ، To See
Putting attention, be attentive
allowing a short time [Respite]

باب افعال :

(9) أَرْسَلَ (س) أَرْسَلَ (a less speed)
Send with a message - افعال -
To release ....

(10) حَضَرَ - (ن - س) حُضُوْرًا
Be Present , or Present something
offer Some thing
(افعال + تفعيل)

(11) خَرَجَ (ن) To come out
To give Something - إِخْرَاجٌ
To Push something out.

(12) كَرَّمَ (افعال) Respect Somebody

(13) أَثْمَارٌ ثِمَارٌ ثَمَرَاتٌ - Fruits
Singular is ثَمَرَةٌ

14 To write (ن) - رَقَمَ

15 Be witness (س) شَهِدَ
Inspect something

16 Be near (ک) قَرُبَ
Give respect باب تفعيل
to somebody

EXERCISE NO 53(A)

تمرين ٥٣ (الف)

format the اسم المفعول from the categories (ابواب) given in brackets beside the roots (مادّه). As below. After formatting the (اسم المفعول), Then Conjugate it

[تصريف نحوی]

[It is also called Syntan Paradigm]

① ک ذ ب (ض)

(باب) ضَرَبَ يَضْرِبُ

② ر س ل - (افعال)

③ ن ز ل - (تفعیل)

④ ن ص ر - (افتعال)

EXERCISE NO 53 'B'

رسم التمرین ۵۳ (ب)

From following Verses of Holy Quran

(i). Recognise اسم المفعول Then find its

ROOT	(مادہ)	
CATEGORY	(باب)	
FORM	صیغہ	
[Gender & Number]	[عدد و جنس]	

① وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ

② يَعْلَمُوْنَ اَنَّهٗ مُنَزَّلٌ مِّنْ
رَّبِّكَ بِالْحَقِّ

③ قَالَ اَنْظِرْنِيْٓ اِلٰى يَوْمِ
يُبْعَثُوْنَ ۔ قَالَ اِنَّكَ مِنَ
الْمُنْظَرِيْنَ

④ ۔ ذٰلِكَ وَعْدٌ غَيْرُ مَكْذُوْبٍ

⑤ فَاُولٰٓئِكَ فِي الْعَذَابِ مُحْضَرُوْنَ

⑥ اِنَّكَ لَمِنَ الْمُرْسَلِيْنَ

⑦ اُولٰٓئِكَ لَهُمْ رِزْقٌ مَّعْلُوْمٌ
فَوَاكِهُ وَهُمْ مُّكْرَمُوْنَ

⑧ هٰذَا مَا وَعَدَ الرَّحْمٰنُ وَ
صَدَقَ الْمُرْسَلُوْنَ

وَمَا هُمْ مِّنْهَا بِمُخْرَجِيْنَ

كِتَابٌ مَّرْقُوْمٌ يَّشْهَدُهُ

الْمُقَرَّبُوْنَ

TRANSLATE IN ARABIC

① Fruits and Nuts are Pure Livelihoods.

② Holy Prophets عليهم سلام are respected Slaves of ALLAH be Praised.

③ Disbelievers and Hypocrites will be entered in to Painfull punishment.

④ They will never be freed from Hell.

⑤ ALLAH'S [BE PRAISED] Promise is not false.

⑥ Give me respite of one day.

الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ

الصَّلٰوةُ وَالسَّلَامُ عَلٰى رَحْمَةٍ لِّلْعَالَمِيْنَ

الْيَوْمَ نَخْتِمُ عَلٰى اَفْوَاهِهِمْ وَتُكَلِّمُنَا اَيْدِيْهِمْ وَتَشْهَدُ اَرْجُلُهُمْ بِمَا كَانُوْا يَكْسِبُوْنَ ⑮

بسم الله الرحمن الرحيم

3-5-20

(712)

اسم ظرف

[NOUN OF PLACE & TIME]

56:1 — The verbal [لغوی] meaning of ظرف is vessel or a sack, means a basin, pot or a utensil, which is used for storage of anything. In Arabic Enevelope is also called ظرف and its plural is ظروف, which has also meaning of favourable and Non favourable circumstances. Please Note ظرف is related with

TIME AND SPACE PHENOMENA

نظریہ زمان و مکان

It is discussed in the very special Branch of PHYSICS which is called

[RELATIVISTIC MECHANICS]

The Theory of Special relativity was introduced by Albert Einstein in his Thesis about "On the Electrodynamics of moving bodies." Famous equation

$$E = mc^2$$

نظریہ اضافیت

Please note Theory of relativity is also pointed in Holy Qur'an in different places as

Please check Article in Page No

BACK TO ARABIC GRAMMAR

56:1 Situational Evidence [واقعاتی شہادت] is also called in Arabic as ہیئۃ ظرفی means Argument of valency

56:2 The meaning of اسم ظرف in accordance with idiomatic terms of Syntax is "A derivative Noun اسم مشتق which has the meaning of doing a task with Reference to "TIME AND SPACE" That's why There are 2 Types of اسم ظرف

اسم ظرف

- اسم ظرفِ زمان [NOUN OF TIME]
- اسم ظرفِ مکان [NOUN OF TIME]

one is called ظرف زمان, which describes or shows Time & Tense (وقت، زمانہ) of the Task in which That task was being done.

Second one is called "ظرف مكان" Noun of place. Which is showing the place at which Task was being done.

IN A COURT DISCUSSION
most important discussion will be Two POINT

1_ WHERE [Place] Event Happened

2_ WHEN [Time] what was time

3_ Circumstances and all other related factors will be discussed on the Secondry level.

NOTE_ But relevant to the formation means the patteren of the word of "اسم ظرف" There is no difference between both of them.

METHOD OF FORMATION OF BOTH NOUNS ARE SAME

56:3 There is not a specific way of formatting the اسم ظرف in English Just we have to add the word about place or time with the sentence. for Example we can say that That person "X,Y,Z" was killed at 8 clock one way of describing

But in Arabic There is a Special Method of formatting Noun of Place & Time. Please Note Noun of Place & Time is also called ADVERB OF PLACE & TIME in a Different (Reference) will Explain in Last Part of Lesson;

PLACE مَطْلَعُ الشَّمْسِ جِهَةُ الشَّرْقِ

The rising place of sun is in East

TIME مَطْلَعُ الشَّمْسِ يَتَعَجَّلُ صَيْفًا

The time of sunrise is early in Summer

Please note above both sentences. اسم زمان ومکان is on the pattern of مَفْعَل

PLACE The birth place of Holy Prophet is Makkah

TIME The time of birth of the Holy Prophet is the month of Rabi-ul-awwal

Please note this sentence the noun of Time is on the pattern. وزن of مَفْعِل

اللّٰھم صلِّ علیٰ حبیبک و سیدنا محمد و آلہ و بارک وسلم

بعدد کل معلوم لک

PLACE مُنْتَحَلُ الْمُسَافِرِيْنَ اِلَى الْمَدِيْنَةِ الْمُنَوَّرَةِ

The destination of the Travellers is Madinah-Tul-muwwarah.

TIME مُنْتَحَلُ الْمُسَافِرِيْنَ يَوْمَ الْخَمِيْسِ

The time of Departure of the Travellers is Thursday.

The above Noun of Place and Noun is on the Pattern of اسم المفعول

Please note in above Sentence Words مُنْتَحَلُ & مَوْلِدُ , مَطْلَعُ are Nouns of Place and Time and Note 100% Same Words are used for Place and time

56:4 The are two Patterns are used for formatting the اسم ظرف for Simple trititeral فعل ثلاثی مجرد one is مَفْعَل and مَفْعِل

Imperfect Dhammatised with Letter 'ع' (مُضَارِع مَضْمُوْمُ الْعَيْن) which means from category and second one is باب نَصَرَ، كَرُمَ imperfect with fatahtised with Letter 'ع' مُضَارِع مَفْتُوْحُ الْعَيْن which means from category باب فَتَحَ، سَمِعَ

The Noun of Place and time is Normally formatted on the Pattern of مَفْعَل for Example Word مَكْتَبَة as explained on Page-715.

How ever from imperfect Kasrahtised with Letter 'ع' مُضَارِع مَكْسُوْرُ الْعَيْن which means from category (باب ضَرَبَ، حَسِبَ) اسم ظرف will be formatted on the وزن of مَفْعِل

56:5.: Please note There are nearly 10 words are, which are used from "Imperfect Dhammat" used from Letter ع

"مضارع مضموم العين"

which are used on the Pattern "وزن" of مَفْعُل instead of مَفْعِل

for example:

from غَرَبَ يَغْرُبُ

To مَغْرُبٌ

instead of مَغْرِبٌ

Same as instead of مَشْرُقٌ

مَشْرُقٌ

as well instead of مَسْجُدٌ

However there مَسْجِدٌ اسم ظرف is correct on the Pattern "وزن" مَفْعَلٌ which means we can say مَغْرَبٌ and مَسْجَدٌ. However Eloquent فصيح and fine language is to Pronounce جيد

مَشْجَبٌ and مَضْرِبٌ

56:6 if a Task is Practised in a place excessively then its Noun of place اسم ظرف is formatted on the Pattern وزن of مَفْعَلَةٌ

But, Please note This Pattern is only used for the Noun of place اسم ظرف مكان

For example

مَطْبَعَةٌ (Printing Press)

مَدْرَسَةٌ (School)

etc.

SEMI: اسم ظرف may be on the Pattern of مَفْعَلٌ or مَفْعِلٌ or مَفْعَلَةٌ In every situation its plural must be broken plural "جمع مكسر" which is must be on the Pattern of مَفَاعِلُ (Plural of 3 Patterns is →

The Pattern of (this) broken Plural is always اسم غير منصرف (SEMI DECLINABLE)

56:8 There is not a specific rule for formatting اسم ظرف from فعل ثلاثی مزید فیه "Increased trititeral verb

However the اسم المفعول which is formatted from (فعل ثلاثی مزید فیه) is used as (اسم ظرف), thats why the meaning of مُمْتَحَنٌ is also "one he was tested" and it has also the meaning of "THE PLACE OR TIME OF TEST"

The Decision of Those types of words That is it is اسم المفعول OR [اسم ظرف] can only be decided by carefully Checking the Reference to Content of the Sentence, (or Paragraph) [سبق، سیاق متن]

56:9 The structure [Formation] of اسم ظرف from باب افعال and فعل ثلاثی مجرد Simple triliteral Verb looks similar and the difference is only the ضمہ and فتحہ (FATAH) of Letter میم

For Example مُخْرَج is from Simple Triliteral (فعل ثلاثی مجرد)

Its meaning the "PLACE OF EXODUS"

However مُخْرِج is from باب افعال and its meaning is "THE PLACE FROM WHERE SOMEBODY KIKE KICKED OUT"

Same as "مُدْخَل" its meaning is "THE PLACE OF ENTERING OF SOMETHING"

and the word "مُدْخِل" means "THE PLACE WHERE SOMETHING IS INSERTED"

Please clearly understand this Difference (This is a very important Point in the discussion of اسم ظرف). Please stick this important point in your mind.

BEST EXAMPLE IS IN HOLY QURAN (SOORAH-E-BANI ISRAEL - AYAT-80)

وَقُلْ رَّبِّ اَدْخِلْنِيْ

مُدْخَلَ صِدْقٍ وَّاَخْرِجْنِيْ

مُخْرَجَ صِدْقٍ وَّاجْعَلْ

لِّيْ مِنْ لَّدُنْكَ سُلْطٰنًا نَّصِيْرًا

"AND PRAY MY LORD ADMIT ME WITH THE TRUTH AND TAKE ME OUT WITH THE TRUTH. AND GIVE ME FROM YOURSELF A HELPFUL DOMINANCE

اَللّٰهُمَّ صَلِّ عَلٰى حَبِيْبِكَ

وَسَيِّدِنَا مُحَمَّدٍ وَّاٰلِهٖ وَبَارِكْ

وَسَلِّمْ اِعْدَادِ مَا لَا يَعْلَمُ اِلَّا

56:10 You have already studied that all verbs structured from باب انفعال are always INTRANSITIVE VERB فعلِ لازم

Thats why passive verb فعل مجهول and Passive Past participle اسم المفعول can not be formatted or structured from those verbs (i.e verbs from باب انفعال because those verbs are افعالِ لازم)

But from this category (i.e باب انفعال) اسم المفعول is used for producing the meaning of اسم ظرف

For Example the meaning of "اَنْحَرَفَ" is diverting or Turning whose اسم المفعول is مُنْحَرَف which means PLACE OR TIME OF DIVERTING" But we can not use it as اسم المفعول.

Please carefully note that when we use اسم المفعول as a اسم ظرف formatted from the categories "ابواب" of Increased triliteral verbs "فعل ثلاثي مزيد فيه". Then its Plural is formatted as a sound feminine "جمع مونث سالم"

For Example

from مُنْحَرَف To مُنْحَرَفَاتٌ

and from مُحَاسَبٌ To مُحَاسَبَاتٌ

Similar other words can be formatted

56:11 It is a very important point to understand that "The Sence of "doing a Task" or "Task to be done" is definitely included with the idea of Time and Place of doing the Task in اسم ظرف (Noun of Place & Time)

But there are few words of such type which has the imagination or idea of place and time but there is no sence of doing a task or task to be done.

for Example

لَيْلَةٌ , عِنْدَ

خَلْفَ , يَوْمٌ , شَهْرٌ

مَسَاءٍ , ظُهْرٌ , أَمَامَ

لَحْظَةٌ , غَدًا , أَمْسِ

شِتَاءٌ , صَيْفًا , سَنَتَيْنِ

بَعْدَ , قَبْلَ

مَعَ , تَحْتَ , فَوْقَ

مِثْلَ , ذَاتَ , بَيْنَ

شِمَالًا , يَمِينًا

All words given in Page No 725 all those words, There is a Sence of Place and time, But There is no Sence of doing a Task or task to be done.

all those words are not called اسم ظرف But called only ظرف and its Plural is called ظروف, in English those are called ADVERB OF TIME & PLACE

They are normally used as 'مضاف' (POSSESSED) and when those words are used in the Sence (مفہوم) of ظرف

Then are they used in the accusative Case (حالت نصب). However اسم ظرف Can be used in Nominative, accusative or Genitive case (حالت رفع، حالت نصب، حالت جر) depend upon the Nature of their usage (استعمال) in the Sentences

This is the explaination of Adverb of Place and time, Pointed in page. No 714, Para-No: 56:3

EXAMPLES OF ADVERBS ظروف

مكان
زمان

few Examples are as under.

جَلَسْتُ عِنْدَ الْمُدِيْرِ سَاعَةً

I sat near the Principle for an hour

رَجَعَ الْحَاجُّ مِنْ مَكَّةَ لَيْلَةَ الْخَمِيْسِ

The pilgrim returned from MAKKAH on Thursday night

قَامَ الْمُصَلُّوْنَ خَلْفَ الْإِمَامِ

The praying men stood behind The Imam

جَلَسَ التَّلَامِيْذُ أَمَامَ الْأُسْتَاذِ

The Students sat in front of teacher

رَأَيْتُ عُشَّ الْغُرَابِ فَوْقَ الشَّجَرَةِ

I saw a Crow's nest on a tree

قَامَ زَيْدٌ بَيْنَ خَالِدٍ وَعَلِيٍّ

Zaid stood between Khalid & ALI

جَلَسْتُ مَعَ صَدِيْقِيْ لَحْظَةً

I sat with my freind for a moment

12/06/2020

VOCABULARY

كلمات

① رَجَعَ (ض)*

Return from a Place, or going back

2 يَا أَيُّهَا الَّذِينَ آمَنُوا

O People who believers

or

O Believers (Muslims)

3 آيَةٌ (Sign)

4 إِذَا When

⑤ قِيلَ It is to be said

or

It will be said

6 لَكُمْ for you [Masculine Plural]

ض is code for باب ضَرَبَ يَضْرِبُ

'ن' is code for باب نَصَرَ يَنْصُرُ

⑦ (ض)(ن) تَفَعُّل , ⑧ تَفَعُّل

To Circulate

or Receiving anything completely

on the Pattern of (مُفَاعَلَة)

"محاصرة"

(8) رَصَدًا , رَصَدَ (ن)

Waiting, or Aiming for "Hunt"

(A Hunter planning for the Hunt. & (waiting)

(9) سَكَنًا سَكَنَ (ن)

Staying, without motion Resting

(10) يَا وَيْلَنَا *1

O Woe to us

قَالُوا يَا وَيْلَنَا مَنْ بَعَثَنَا

مِنْ مَرْقَدِنَا (سورہ یٰسٓ 52)

They shall say O woe to us who has raised us up from our Sleeping-place....

*1 Word in pronounciation is same but different in writing styles, in Arabic This is a normal Practice.

(11) شَرَابٌ - (Any drinking liquid)

12 نَمْلٌ (Ants) نَمْلَةٌ (one ant)

13 (ن) رَقَدَ (رَقْدًا)

(Sleeping), Another meaning is (To be Careless)

14 رَكَضَ (ن) رَكَضًا

رَكَضَ (ن) رَكَضًا

Running very fast Another meaning is To flee or hitting the ground -

15 (ن) بَرَدَ بَرْدًا -

(Cooled) or Trying to Cool

16 سَبَأٌ (An area in YEMEN)

17 (ف) فَسَحَ فَسْحًا

To make Spacious or giving a Place in gathering

ض is code for باب ضَرَبَ يَضْرِبُ

'ن' is code for باب نَصَرَ يَنْصُرُ

ف is code for باب فَتَحَ يَفْتَحُ

س is code for سَمِعَ يَسْمَعُ

باب تَفْعِيل

18 (س) بَرَحَ

[To leave / or To Deflate]

ك is code for باب كَرُمَ يَكْرُمُ

ح is code for باب حَسِبَ يَحْسِبُ

EXERCISE. NO. 54

رقم التمرين ٥٤

In following Quranic Ayaats

① Recognise اسم ظرف Then Tell Root and Category of those اسم ظرف

باب، مادہ

(Root & Category)

② Tell the Diacritical case

(اعرابی حالۃ)

and its case
cause

③ Write English Translation of Complete Sentence

① قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ

② وَلَا تُقَٰتِلُوهُمْ عِندَ ٱلْمَسْجِدِ ٱلْحَرَامِ حَتَّىٰ يُقَٰتِلُوكُمْ فِيهِ

③ رَّبِّ أَدْخِلْنِى مُدْخَلَ صِدْقٍ وَأَخْرِجْنِى مُخْرَجَ صِدْقٍ -

④ وَاحْصُرُوْهُمْ وَاقْعُدُوْا لَهُمْ
كُلَّ مَرْصَدٍ

⑤ اِلَى اللّٰهِ مَرْجِعُكُمْ

⑥ لَا اَبْرَحُ حَتّٰى اَبْلُغَ مَجْمَعَ
الْبَحْرَيْنِ

⑦ قَالَ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ
وَمَا بَيْنَهُمَا اِنْ كُنْتُمْ تَعْقِلُوْنَ

⑧ قَالَتْ نَمْلَةٌ يّٰاَيُّهَا النَّمْلُ
ادْخُلُوْا مَسٰكِنَكُمْ

⑧ لَقَدْ كَانَ لِسَبَاٍ فِيْ مَسْكَنِهِمْ
اٰيَةٌ

⑨ قَالُوْا يٰوَيْلَنَا مَنْۢ بَعَثَنَا مِنْ مَّرْقَدِنَا

⑮ اِنَّ اِلٰهَكُمْ لَوَاحِدٌ رَبُّ السَّمٰوٰتِ وَ
الْاَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشَارِقِ

(11) اُرْكُضْ بِرِجْلِكَ هٰذَا
مُغْتَسَلٌ بَارِدٌ وَّشَرَابٌ

(12) يَا اَيُّهَا الَّذِيْنَ اٰمَنُوْا اِذَا قِيْلَ
لَكُمْ تَفَسَّحُوْا فِي الْمَجٰلِسِ
فَافْسَحُوْا يَفْسَحِ اللّٰهُ لَكُمْ

(13) سَلٰمٌ هِيَ حَتّٰى مَطْلَعِ الْفَجْرِ

TRANSLATE IN ARABIC

1. Run very fast, Do not sleep
2. All people drank cold Water from Their drinking place
3. Ants were entered in their Colonies
4. Our Lord is Lord of east and west
5. Enemy has surrounded us and Sat on every ambush Place
6. We never Sleep after the time of dawn.

* Ants Living Places are also Called as nests

:- NOUN AS ADJECTIVE

(1) اسماء الصفة

57:1 - We have studied in the paragraph of 5:3 of 1st part of those notes (See page 51-52) that there (are) two types of common noun. No 1 is called proper name (اسم ذات) which is name of living or non living gender (things) for examples (HUMAN BEING) إنسان

حَجَر STONE

فَرَس Horse

Second one is called (NOUN AS ADJECTIVE) اسم صفت

This is noun is showing a quality of the person, place or a thing, for example

حَسَن (Handsome) ، سَهْل (Easy)

57:2 -: Some times proper name (اسم ذات) is also called (اسم المعانی) (Meaning NOUNS) Because those are names of things felt by senses (حواس), means those are names of sensitive things for example

(MAN) رَجُل ، رِيح (AIR) ، بَيت HOUSE

And Sometimes those are names of the things which can be understood by the intellect (عقل) insted of understood by Senses which clearly means intellectual Thing (Abstracts)

شُجَاعَةٌ بُخْلٌ

(BRAVERY) (STINGINESS)

Now you have note that

اسماء المعانی اسماء ذات

Can not be used as Adjective (صفت) However they can be used as (موصوف) "Described" depends upon the requirements and circumstances.

57:3 It is very impontant for Students that the difference between

[illegible]

must be clear in their minds We can understand this difference by two words

TO BE STINGY IS INFINITIVE (مصدر)

STINGINESS IS MEANING NOUN اسم المعانی

STINGY IS ADJECTIVE (صفت)

TO BE BRAVE IS INFINITIVE (مصدر)

BRAVERY IS MEANING NOUN اسم المعانی

BRAVE IS ADJECTIVE (صفت)

Thats why it is very important for students that at the time of finding the meaning of the words from the Dictionary or any other Place You have to also note the difference of the meaning [that either this word is INFINITIVE, MEANING NOUN OR ADJective]

[مصدر / اسم المعانی / صفت]

and carefully consider this important issue at the time of using this word in the Sentences. NOW you have to note that, Some times Adjectives are also used as the quality (صفت) of اسم ذات OR اسم المعانی [depends upon the requirements of use in the Sentence]

They (اسماء ذوات) are also used as (مبتدا) [SUBJECT] or PREDICATE "خبر" in a Sentence which is without DESCRIBED (موصوف)

57:4 _ There is not any Specific method for formation of اسم ذات or اسم المعانی mostly Those are (اسماء ذوات) (Solid Nouns) OR (Non derivative) Nouns We have to Learn and memorise them by Listening from the native Language people (اهلِ لغة) (اهلِ عرب بالخصوص حجاز)

Against Solid Nouns, (اسما الصفة) derivative Nouns are (Adjective) always (اسماء مشتق)

(Derivative Nouns) They have many patterens (اوزان) you have already studied that same pattern is decided for formation of اسم الفاعل (Active Panticiple) and اسم المفعول (Passive Past Participle) from فعل ثلاثی مجرد (Simple Triliteral Verb)

However a Sparate formation method is Specified for فعل ثلاثی مزید فیه (Increased Triliteral Verb)

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However you have already studied 3 patterns for formation of (اسم ظرف) (NOUN OF PLACE & TIME). Now you have to note that there are many patterns (اوزان) for (اسماء الصفة)

That's why we are using the person of plural (صيغة جمع) (اسماء الصفة) instead of (اسم الصفة)

few pattern's of (اسماء الصفة) are given as below
Please note this is not the complete list of all patterns of (اسماء الصفة)

	WORD	MEAN	PATTERN
	كلمة	معنى	وزن
①	صَعْبٌ	Difficult	فَعْلٌ
②	سَهْلٌ	Easy	فَعْلٌ
③	ضَخْمٌ	Heavy weight	فَعْلٌ
④	عَذْبٌ	Sweet (water)	فَعْلٌ

	WORD	MEAN	PATTERN
	كلمة	معنى	وزن
5	صِفْرٌ	Empty	فِعْلٌ
6	مِلْحٌ	Salty	فِعْلٌ
	[Used Less]		
7	صُلْبٌ	Hard	فُعْلٌ
8	حُلْوٌ	Sweet	فُعْلٌ
9	مُرٌّ	Bitter	فُعْلٌ
10	حُرٌّ	Free	فُعْلٌ
11	حَسَنٌ	Good	فَعَلٌ
12	بَطَلٌ	Famous Man (used Less)	فَعَلٌ
13	شُجَاعٌ	Brave	فُعَالٌ
14	أُجَاجٌ	Alkaline (Less used)	فُعَالٌ
15	كَسْلَانُ	Lazy	فَعْلَانُ
16	غَضْبَانُ	Angry	فَعْلَانُ
17	ظَمْآنُ	Thirsty	فَعْلَانُ

WORD	MEAN	PATTERN
لفظ	معانی	وزن
(18) كَبِيْرٌ	Large	فَعِيْلٌ
(19) صَغِيْرٌ	Small	فَعِيْلٌ
(20) بَخِيْلٌ	Stingy	فَعِيْلٌ
(21) حَرِيْصٌ	Greedy	فَعِيْلٌ

غیر منصرف
وزنا

SEMI DECLINE-ABLE PATTERNS

16/7/20 57:5 When we check above patterns we think that is there any specific rule, that an adjective of words from a specific category can be formatted from a specific pattern. So please note that there is not any specific rule. Now you are correct in this case, that what is benefit of learning and memorising those patterns. Actually the benefit of memorising those patterns is that whenever if any similar word come across with you. then you quickly recognise it from its pattern that this is pattern of [ADJECTIVE] It is also very clear that with those patterns (اوزان). You can easily

understand then meaning and Sense

(معنى ومفهوم) 87

those words:

The second benefit of recognising words from their pattern will be explained later in this Lesson

إن شاء الله

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57:6 Now you have to note this matter that (Active Participle اسم الفاعل) and (اسم المفعول) Past (Passive also Past Participle) Can be used as adjective (صفت) depends upon the requirements and circumstances (depends upon the usage of words in the sentences)

for example in رجل ظالم

ظالم is اسم الفاعل and is Adjective (صفت) of رجل. Same as رجل مظلوم. This is the main cause That, in many Arabic Dictionaries and also in the books of Arabic Grammar, There are 5 Types of أسماء الصفة are described.

(Active Participle) إسم الفاعل

(Passive Past Participle) إسم المفعول

الصفة المشبهة

(SIMILAR TO ADJECTIVE)

إسم التفضيل

(NOUN OF PRE-EMINENCE)

إسم المبالغة

(NOUN OF EXAGGERATION)

So we can say that Except

إسم ظرف AND إسم الآلة

(NOUN OF PLACE & TIME)

(NOUN OF INSTRUMENT)

all derivative Nouns (الأسماء المشتقة)

Can be used as

(Adjective) (إسم الصفة)

57:7 - The main purpose of this Lesson is to describe few things about

(الصفة المشبهة)

(SIMILAR TO ADJECTIVE)

Please understand first matter in this regards that, when we said only the word (الصفة)

Then normally it is understood as

(الصفة المشبهة)

(Similar to Adjective)

which is written in Persian and Urdu as

صفت مشبّه

It should also be noted that the above described all (اوزان) patterns are actually Patterns of صفت مشبهه. However There are many other Patterns of صفت مشبهه are existed which will be described Later. انشاء الله -

57:8. الصفة مشبهة

The Literary meaning of is that it is Such type of adjective صفت ~~or an~~ means adjective Noun اسم صفت

WHICH IS SIMILIRISED (مشابهت)

It can be explained as under
It is called الصفة المشبهة because
It is Similar to (اسم الفاعل) in two matters.

No: 1 Both have the meaning and Sence (معنی ومفہوم) of صفت

No: 2 Both اسم الفاعل and صفت act as فعل. As Verb Nominated make (مرفوع) its Subject فاعل and accusated (منصوب) make its object مفعول

Simular actions are done by (اسم الفاعل) and (الصفة المشبهة)

More matters will be discussed Later (انشاء اللہ) At the moment you have to understand clearly one matter. IN Next Paragraph - 57:9).

57.9 - First common matter ~~in~~ according to meaning اسم الفاعل and صفت and مشبہ is that both have the Sense معنی of quality صفت.

But there is another difference according to meaning between them is existed. Which is very important to understand, Because understanding of this difference is very important for the ~~in~~ many places of Holy QURAN

UNDERSTANDING OF THIS DIFFERENCE IS VERY IMPORTANT TO UNDERSTAND (MANY PLACES) OF HOLY QURAN

فہم القرآن

MAIN OBJECTIVE OF THIS ALL EXCERCISE IS TO UNDERSTAND HOLY QURAN AND HADITH MUBARAKAH

مقصود حقیقی
فہم القرآن والحدیث مبارکہ

Which is that there is a Sence of Temporarily Existing of a quality in (اسم الفاعل) which is called in Arabic as

(حادث)

Which means that this quality is not existed in the described" (موصوف) of اسم الفاعل Before (before this time), and this quality صفت came into existence only for a Prescribed time or we can say that this quality came back into اسم الفاعل After leaving the اسم الفاعل as we described above on existence on temporary basis حادث

for Example

(He was angry (Happy) فرح
But Now happy)

(He was friend (OPPONENT) خصم
But now opponent)

He was generous) Stingy بخيل
But now he is stingy

He was Charitable (Greedy شريف
Person but now he is greedy) - SO QUALITY DEVELOPED TEMPORARILY AND THEN ~~AN~~ ITS OPPOSITE QUALITY APPEARED IN SAME PERSON

[حادث]

opposite to that There is a Sence of permanetly, Continously and everlasting is Existed

مفهوم مستقل ودائم

خلود مستمر

in the

الصفة المشبهة

(Similar to adjective)

For Example word

راحم

is اسم الفاعل

It means that quality of mercy (رحمه) is devoloped in the Described (موصوف) at a specific time and practised only at that specific time by him.

However "رحيم"

is

الصفة المشبهة

(Similar to adjective)

Which means that quality (صفة) of MERCY is existed in Described (موصوف) Since the stant of time, always, Continous Everlasting and will exist EverLast

من البداية الى النهاية

Thats why Translation of رحيم is that one He who is merciful, always, all the times Everlasting, However generally the words of always, everlasting all the times are not written in English. But the People of under-standing أولو الباب know that those above all words are always existed with the meaning of رحيم

Same as the meaning of الرحمن is only "man" is Enough. and word "special" is not important to write in the Translation. But however it is understood as a special man,

The Same difference is with

شارح + شريح

[اسم الفاعل] [الصفة المشبهة]

عالِم + عليم

[اسم الفاعل] [صفت المشبهة]

57:10 Please note this point in this discussion that other

أسماء مشتقة

which mean

اسم الفاعل - اسم المفعول

اسم التفضيل

are not always used for only صفت But those used for other purposes for Example you have already seen in paragraph 57:7 You have seen that

رَجُلٌ ظالِمٌ

is adjectival compound

(مركب التوصيفي)

and in this compound ظالِمٌ is adjective (صفت)

But if we say

الرَّجُلُ ظالِمٌ

Now the word ظالِمٌ is used as خبر (PREDICATE)

However in the Same (اسم الفاعل) used as اسم المفعول

Except "THIS" other اسماء مشتقة whenever used as adjective
Then it is not important that the Sence this quality تعنت is existed forever (معدوم)

Thats why it was decided to Categorise them in different groups and alloted Different names.

10/8/20

NOUN AS ADJECTIVE (2)

اسماء الصفة (٢)

58:1 Now we have to explain few matters about the word formation and structure of صفت مشبهه (SIMILAR TO ADJECTIVE), But before this explaination, this matter need to be clear again in your mind that there is not any specific rule for the use of pattern (وزن) of صفت مشبهه. Which mean that patterns (اوزان) are not same for the every category باب of فعل ثلاثی مجرد (Simple Tritiferal Verb) But صفت مشبهه is formatted from one category (باب) on a pattern (وزن) and for another category it is formatted on a different pattern.

For Example

FROM خَضِمٌ TO خَضِيمٌ AND خَضِمٌ

However, many times صفت مشبهه of one pattern is formatted for many Verbs افعال of diffirent categories. (ابواب)

From بَخَلَ To بَخِيْلٌ

STININESS STINGY

From بَعُدَ To بَعِيْدٌ

TO BE FAR FAR away

From حَرَصَ To حَرِيْصٌ

Greed Greedy

15/8/20 58:2 So the main purpose of above discussion is that the understanding of (الصفة المشبهة) depends upon the Listening from Arabic Native People specially HIJAZ Province or The Arabic dictionary as compare to the specific rules.

However if you meditate (Keep in mind) following points Then you can easily understand (الصفة المشبهة)

Normally

1. ① صفت مشبهه is used from the (INTRANSITIVE VERBS) (افعال لازم)

for فعل ثلاثی مجرد (SIMPLE TRILITERAL VERB)

However its (الصفة المشبهة), use from TRANSITIVE VERBS (افعال متعدی)

and (فعل ثلاثی مزید فیہ)

(Increased Trilateral Verb) is Least (Negligible)

2.: صفت مشبہ is formatted mostly from The Verbs of Categories (ابواب) of

(ک) كَرُمَ and (س) سَمِعَ

Because all Verbs from Category (باب) of كَرُمَ and most Verbs from the Category (باب) of سَمِعَ are

(افعال لازم) (INTRANSITIVE VERBS)

However, Please note that There is not any Specific Pattern (وزن مقرر) for formatting the الصفة المشبهة from those Categories باب كَرُمَ، باب سَمِعَ (Except باب كَرُمَ)

3.: In Exceptional Circumstances صفت مشبہ is formatted on the Pattern فَعِيْلٌ of from few Verbs (افعال) of other Categories (ابواب) as well. For Example from رَفَعَ To رَفِيْعٌ

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From - رَفَعَ To رَفِيعٌ

" قَتَلَ To قَتِيلٌ

However Examples of بَخِيلٌ

and كَرِيمٌ

are already discussed in details in above paragraphs

5- : The صفت مشبهة formatted on the pattern of فَعِيلٌ

is normally used as اسم الفاعل (Active Panticiple)

for Example

سَرِيعٌ حَرِيصٌ

(Very fast Person) (Greedy)

However Sometime This Pattern (وزن) فَعِيلٌ

صفت مشبهة, is also used as

(Passive Past Panticiple (اسم المفعول)

for Example .... (P- 755)

قتيل used as the meaning of (one who was killed) and (from the Root of تجريح) (one who was injured)

58:3 Sometimes صفت مشبهة is formatted on the Patteron of (Active Participle) (اسم الفاعل)

But only for those verbs whom have the Sence of Eternity and Everlasting, Permanence خلود، قيام، مستقل، دوام، مستمر

However in those cases many times (الصفة المشبهة) is also formatted on the Pattern (وزن) of فَاعِلٌ from the category of كَرُمَ. For example—

From صَحِبَ (Accompany) To صَاحِبٌ (companion)

طَهُرَ (To be Pure) To طَاهِرٌ (Pure or HOLY)

58:4 -: few qualities are temporary in that reference that those qualities will be ended shortly, after those qualities possessed by Human beings But in other reference They have the Sence of Everlasting and Eternity as well.

(دوام، قيوم)

This is because those qualities possessed Human beings again and again in their life. for Example

HUNGER, THIRST
ANGER, HAPPINESS

Mostly those verbs are formatted from

باب

Normally one pattern out of Two patterns are used for formatting the صفت مشبهة of the verbs having this type of meaning

(دوام، قيوم، مشتقل، مشتهى)

(Still those qualities also remove for a short time then again possess human beings

(i.e Hunger, Thirst, Anger, Happiness)

One Pattern (وزن) is فَعِلٌ

for Example

(Very happy) → 7 4 (Querrolsome)

Second Pattern is فَعْلَانُ
which is

(Semi Declinable)

The feminine of فَعْلَانُ is فَعْلَى, The plural of both Masculine and feminine is on pattern of فِعَالٌ and فُعَالَى

for Example

from صفت مشبه عَطْشَانُ is عَطْشَى Feminine is عَطْشَى and Plural of Masculine and feminine is عِطَاشٌ → of both

	WORD صفت مشبه	FEMININE	PLURAL
①	عَطْشَانُ	عَطْشَى	عِطَاشٌ
②	غَضْبَانُ	غَضْبَى	غِضَابٌ
③	سَكْرَانُ	سَكْرَى	سِكَارَى
④	كَسْلَانُ	كَسْلَى	كُسَالَى

Please note Sometimes the Pattern of فَعْلَانُ is also used as مُقْتَرِب (Declineable)
which means فَعْلَانٌ
for Example → تَعْبَانٌ (Tired) + كَسْلَانٌ (Lazy)

In those cases there Feminine (مونث) is formatted by adding ة (تاء مربوطة)

for Example

"تَعْلَانَة" "تَعْبَانَة"
"(Angry woman)" (Tired woman)
"كَسْلَانَة"
(Lazy woman)

Moreover Solid plural "جمع سالم" is used for both Masculine and feminine

58:5 Now You have to meditate that the Feminine of most patterns صفات مشبهة is formatting by only adding "ة", However Sometimes a Common Pattern is used for both Masculine and feminine Specially when "فَعِيل" is used as in the meaning of مفعول. And Sometimes Separate Patterns are also used, As You have Seen above فَعْلَان، فَعْلَانَة - Same as Mostly Solid Plural جمع سالم الصفة المشبهة is used, But Sometimes Broken Plural جمع مكسر is also used.

17/8/20

VOCABULARY

كلمات

① سَكِرَ (س) سَكَرًا

(INTOXICATED)

② جَعَلَ (ف) جَعْلًا

To (Create), (To set), (To Generate) (To Produce)

③ ضَعُفَ, ضُعْفًا, ضِعْفًا

(To be Week)

from category of (استفعال) [To increase, To double]

④ نَذَرَ (ض-ن) نَذْرًا

(To vow) (To vow)

نَذَّرَ → (افعال)

(To be alert) (To warn) (To make alert other person)

⑤ كَسِلَ (س) كَسَلًا

(To be Lazy)

⑥ أَسَفًا (س) أَسِفَ

(To be Sad) (feeling sorry)

⑦ ظَمَأً (س) ظَمِئَ

(Very very thirsty)

⑧ خَصْمًا (ض) خَصَمَ

(TO QUARREL)

⑨ مَرَجًا (ن) مَرَجَ

(To LEAVE)

⑩ عَذْبًا (ض) عَذَبَ

[Not able to eat any thing due to very very Extreme thirst]

عَذْبًا (ك) (Water is to be mossy)

عُذُوبَةً (ك)

(Water is to be sweet and pleasent)

⑪ فُرُوتَةً (ك) فَرُتَ

[Water is to be sweet and able to Quenching thirst]

EXERCISE NO. 55

رقم التمرين ٥٥

Describe the "Marked" Holy Quran verses (Below)

① Those are which type of (اسماء مشتقة) Derivative Nouns

② What is Root
What is category
What is Person (Number & Gender)

③ What is the pattern (وزن) of Singular Masculine Person

④ What is the Cause of Diacritical cause and what is diacritical (اعرابی حالة) cause

⑤ Then translate in English

of Complete Verse of HOLY QURAN)

① لَا تَقْرَبُوا الصَّلٰوةَ وَاَنْتُمْ سُكٰرٰى حَتّٰى تَعْلَمُوْا مَا تَقُوْلُوْنَ

② إِنِّي جَاعِلٌ فِي الْأَرْضِ
خَلِيفَةً

③ وَاذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ
مُسْتَضْعَفُونَ فِي الْأَرْضِ

④ وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا

⑤ وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ
أَنْ يُذْكَرَ فِيهَا اسْمُهُ

⑥ وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا
مُبَشِّرِينَ وَمُنْذِرِينَ

⑦ إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَخَادِعُهُمْ
وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى

(8) فَرَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِۦ
غَضْبَانَ أَسِفًا

(9) وَلَئِن قُلْتُمْ إِنَّكُمْ مَّبْعُوثُونَ
مِنۢ بَعْدِ ٱلْمَوْتِ

(10) بَلْ هُمْ قَوْمٌ خَصِمُونَ

(11) يَحْسَبُ ٱلْإِنسَٰنُ مَا
(12) خُلِقَ ٱلْإِنسَٰنُ مِن نُّطْفَةٍ
فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ

(13) وَهُوَ ٱلَّذِى مَرَجَ ٱلْبَحْرَيْنِ
هَٰذَا عَذْبٌ فُرَاتٌ
وَهَٰذَا مِلْحٌ أُجَاجٌ

22/8/20

NOUN AS ADJECTIVE (3)

اسماء الصفة (٣)

Now we have to introduce you a very special and importantant type of الصفة المشبهة (Similar to Adjective)

The Verbs have the meaning of Colour, visibile defect or Costume (of Human beings or other Nouns) The اسماء الصفة (Noun as adjective) formatted from these verbs are Perfect and Permanent (Similar to adjective) (صفت مشبهة)

Because There is meaning of Everlasting and Eternity is Existed in those Verbs

(معانی دوام، ثابت، مستقل)

The pattern of أَفْعَلُ is Specified for this type of "صفت مشبهة"

For Example

بَكِمَ (بَكِمَ ← بَكِمَ)

Its Adjective is on the Pattern of أَفْعَلُ

أَبْكَمُ (Dumb)

(To be dumb)

خَضِرَ خَضِرَ يَخْضَرُّ

(To be green) → أَخْضَرُ (Green)

ON THE PATTERN OF أَفْعَلُ

59:2 — : Please those Types of verbs and specially the verbs have the meaning of visible defects or costumes

(عيب ظاهر و زينة)

are mostly belonged to the Category of سَمِجَ

However the (most) Verbs showing the meaning of Colours are not belonged to the فعل ثلاثي مجرد

(Simple Triliteral Verb)

However there are 2 Separate Categories (ابواب) are reserved will be explained Later (انشاالله)

for Example

أَسْوَدُ (Black) أَحْمَرُ (Red) أَبْيَضُ (white)

Anyway, those verbs, whether they belong to any category (باب), There Adjective (صفت) is formatted on the pattern (وزن) أَفْعَلُ

and the Syntan Paradigm تصريف نحوي

	Nominative	Objective	Possessive
Masculine Singular	أَفْعَلُ	أَفْعَلَ	أَفْعَلَ
Masculine Dual	أَفْعَلَانِ	أَفْعَلَيْنِ	أَفْعَلَيْنِ
Masculine Plural	فُعْلٌ	فُعْلًا	فُعْلٍ
Feminine Singular	فَعْلَاءُ	فَعْلَاءَ	فَعْلَاءَ
Feminine Dual	فَعْلَاوَانِ	فَعْلَاوَيْنِ	فَعْلَاوَيْنِ
Feminine Plural	فُعَلٌ	فُعَلًا	فُعَلٍ

59:3 -: We hope that you have noted the following points in the Syntan paradigm described in page No 766, that

1-: The pattern (وزن) of Masculine Singular أَفْعَلُ and pattern of feminine singular فَعْلَاءُ both are Semidecline able → غير منصرف

2-: The pattern of Masculine Plural and feminie Plural is same فُعَلٌ and this pattern is Declineable "معرب"

3-: هَمْزَه is Changed into واو → when we are formatting Dual تثنيه from feminie Singular واحد مونث

[فَعْلَاءُ]

59: 4 - You must remembered that in the Paragraph No. 3:3 & 3:4 (Pages No 26 To 28)

A Sign "الفِ ممدودہ"

[ALAPH-E-MAMDOODAH]

Was discussed in the reference of imaganinary femenine

(مونث قیاسی)

Actually that was this Pattern of فَعْلَاءُ, Because at that time you have not Studied patterns "اوزان" thats why Syntax paradigm "تصریف نحوی" of the pattern of (الف ممدودہ) or the words of pattern of فَعْلَاءُ were not practised at that time. But Now you have to practice This Syntax paradigm as well.

(تصریفِ نحوی)

VOCABULARY

"كلمات"

① سمع (افعال)
(To be heard)

② نزع (ف)
(To pull out)

③ حشر (ن) حشرًا
To Gather

④ زرق (س) زرقًا
[To be blind] or it is a arabic pharase [His eyes turn blue]

⑤ صفر (س) صفرًا
(To be Yellow coloured)

⑥ حرج (س) حرجًا - حرج
(To be tight) (Trouble or difficulty)

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7. أَصَمُّ (ج) صُمٌّ (Deaf)

8. أَحْمَرُ (Red)

9. أَسْوَدُ (Black)

10. جَمَلٌ (ج) جِمَالٌ - جِمَالَةٌ (Camel)

11. أَعْمَى (ج) عُمْيٌ (Blind)

12. أَلْوَرْدُ* (ROSE)

13. أَعْيَنُ (ج) عِيْنٌ

14. أَبْيَضُ (white)

15. فَإِذَا - Than - Sudden (all of Sudden) or

[*Rosicrusianism was a Spritual movement in Europe. Inspired by Sages of Arab world.]

EXERCISE NO 56 'A'

رقم التمرين ٥٦

(الف) Format the Noun as adjective "الصفة المشبهة" from following Nouns (colour and defects) (الوان، عيوب)

Then → Describe the Syntan Paradigm (تصريف نحوي)

Arabic word فلل is also used for Defect

① بَكَمٌ - (To be dumb)

② حَفَرٌ

③ حَوَرٌ (Black and white Shades of eyes are highlighted and clearly distinguished)

EXERCISE NO 56 'B'

رقم التمرين "ب ـ ٥٦"

IN FOLLOWING HOLY QURAN VERSES

① Find the 4 صفت مشبه [colour + defects]
(الوان، عیوب)

Then find their
① Person (صیغہ)
② Gender (مذکر و مونث)

② What is its Diacritical case
(اعرابی حالت)

and what is cause of this diacritical case

③ Translate in English of the complete verse of Holy QURAN.

① وَضَرَبَ اللّٰهُ مَثَلًا رَّجُلَيْنِ
اَحَدُهُمَآ اَبْكَمُ لَا يَقْدِرُ
عَلٰى شَيْءٍ

② وَنَحْشُرُ الْمُجْرِمِيْنَ يَوْمَئِذٍ زُرْقًا

③ اَلَّذِيْ جَعَلَ لَكُمْ مِّنَ الشَّجَرِ الْاَخْضَرِ
نَارًا

④ وَالَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا صُمٌّ وَّبُكْمٌ
فِي الظُّلُمٰتِ

⑤ كَاَنَّهٗ جِمٰلَتٌ صُفْرٌ

⑥ لَيْسَ عَلَى الْاَعْمٰى حَرَجٌ وَّلَا
عَلَى الْاَعْرَجِ حَرَجٌ وَّلَا
عَلَى الْمَرِيْضِ حَرَجٌ

⑦ وَزَوَّجْنٰهُمْ بِحُوْرٍ عِيْنٍ

⑧ اِنَّهَا بَقَرَةٌ صَفْرَآءُ

⑨ وَنَزَعَ يَدَهٗ فَاِذَا هِيَ بَيْضَآءُ لِلنّٰظِرِيْنَ

TRANSLATE IN "ENGLISH"

① SKY is blue

② These mountains are black

③ These trees are green

④ Red cow has been slaughtered
Red cow was or slaughtered

⑤ This blind man is lazy.

⑥ This rose is red and
that rose is white

NOUN AS ADJECTIVE 4

23/8/20 (اسماء الصفة 4)

(اسم المبالغة)

(EXAGGERATION NOUN):

60: 1 We have described in the First lesson of Derivative Nouns (اسماء مشتقة) which means Lesson No: 53 of This part of the notes (Books), There we 6 Types of Derivative Nouns

اسم الفاعل، اسم المفعول،

اسم الظرف، اسم الصفة،

اسم التفضيل، اسم آلة

We have Studied 4 Types untill Now and there we described that many Scholars include اسم المبالغة into the Derivative Nouns. Because اسم المبالغة is also a special Kind of اسم الصفة thats

Why we have not included it in to

اسماء مشتقه Derivative Nouns

But at this Stage it is reasonable to discuss اسم المبالغة in details.

60:2 : Becarefull about this issue that Sence of infinitive meaning

(معنى و مفهوم مصدر)

of Verb is in Derivative Nouns is observed in all circumstances But a new form and a New Sence مفهوم will also be added in the Existing meaning of Derivative Noun مشتقات

For Example

سَمِعَ يَسْمَعُ To (To Listen)

سَامِعٌ (Listener)

مَسْمُوعٌ (already Listened)

مَسْمَعٌ (Time or Place of Listening)

سَمِيعٌ IN REAL CORRECT MEANING سميع is only الله سبحانه وتعالى

(دوام، خلود، مستقل، مستمر، قيوم)

[Every time and always Listener,]

Sence of Infinitive "LISTENING" (سَمْعٌ) is existed in all above words, in Page No. 776

سَمِعَ ، يَسْمَعُ ، سَامِعٌ ، مَسْمُوعٌ

مُسْمَعٌ ، سَمِيعٌ

60.3 Now you have to understand that اسم المبالغة is a very Special Kind of "اسم الفاعل" according to its usage in the Sentence, However main difference is that the Sence of exnageration is with the meaning of bulk and abundance (We can say Extremely Abundant)

For Eample

ضَرَبَ (To beat) or (To HIT)

from ضَرَبَ to اسم الفاعل ضَارِبٌ (one He who hit)

However اسم المبالغة

Ex ggeration Noun [ضَرَّابٌ is] A Person who hit frequently and Abduntaly very Hard

60.4 : There are many patterns of اسم المبالغة (اوزان) are existed Similar to الصفة المشبهة

[There are many patterns of اسم المبالغة (اوزان) are existed Similar to الصفة المشبهة]

Deciding of its Pattern (اوزان) depends upon the Listening of Arab Native people as compare to imagination (قياس) on the Specific rules (قواعد مقررة)

However its Famous Patterns are as under.

1 فَعَّالٌ for Example قَهَّارٌ

(ONE HE WHO HAS EXTREME PREDOMINANCE OVER EVERY THING IN REAL AND TRUE MEANING ONLY)

اللّٰه سُبْحَانَهٗ وَتَعَالٰى is قَهَّار.

29/8/20

عَلَّامٌ (A Great Scholar)

حَلَّافٌ (A Person who Swears a Lot)

This Pattern (وزن) is also used for Professional names for Craftsmen, Businessmen or Traders.

خَبَّازٌ (A Person who makes breads a lot) which is Bakery

خَيَّاطٌ Same as (Tailor)

بَزَّازٌ (Cloth Merchant)

2 فَعُوْلٌ For Example

غَفُوْرٌ (Too much forgiving of Sins)

A very Praminent Name of ALLAH BE PRAISED اسماء الحسنى

صَبُوْرٌ (Too much Patient)

3. فِعِّيلٌ for example

رَحِيمٌ (Too much merciful)

أَمِينٌ (Too much honest)

4. فَعِلٌ for Example

فَطِنٌ (Very wise)

حَذِرٌ (Very very alert)

5. مِفْعَالٌ for Example

مِدْرَارٌ (Too much flowing Stream, River or rainy water

مِعْمَارٌ (A Person who is Too Much busy in construction) or a very very Architect)

6. فَعْلَانُ for Example

رَحْمَانُ Very, Very Merciful

حَيْرَانُ (Too much Surprised)

7 فَاعِلَةٌ for Example

قَارِعَةٌ (very very noisy) → [The terrible Calamity]

غَاشِيَةٌ (overwhelming Calamity) → A thing who cover every thing)

60:5. Now you have to note This matter, that in above explained patterns, There are many pattern are common in

صفت مشبهة AND اسم المبالغة

for Example

فَعِيلٌ ، فَعِلٌ AND فَعْلَانُ

The meaning of the words is normally decided ~~by~~ according to the Position of word in reference to the context

يتم تحديد المعنى حسب سياق ، سباق

And Some times both meaning, or both ways of understanding accepted as correct for example the meaning of

رَحِيمٌ

is merciful, always and all times

(الصفة المشبهة) معنى استمرار وخلود

and another meaning is
most Mercifull
(Abduntally too much) اسم المبالغة
Same as the Pattern of مِفْعَالٌ
is common in
اسم المبالغة and اسم آلة
Exaggeration Noun and Instrument Noun
Device Noun
And the deciding of the
meaning depend upon the Place
of Word in the reference to
Content
يتم تحديد المعنى حسب
سياق و سباق
60:6 The Pattern of
فَاعِلَةٌ is اسم المبالغة
and as well as feminine of اسم الفاعل
مونث اسم الفاعل
But the sign "ة" in the Last Part
of اسم المبالغة is not sign of Feminine
"علامة تانيث"

But the Symbol "ة" is actually Symbol of "اسم المبالغة"
for Example of
قارعة غاشية

It is very important to understand the difference of "ة" as a sign of feminine or sign of اسم المبالغة (Exxegration Noun)

In few exceptional circumstances Except فاعل "ة" is added as the sign of exxegration at the end of few other Patterns "اوزان".

for Example instead of علّام
علّامة, which is Masculine as well same as "ة" is also existed at the end of few Masculine words, However Those words are not اسم المبالغة as well.

For Example- خليفة
(CALIPH)

60:7 Please note this matter is common in اسم المبالغة, and in صيغة المبالغة (الصفة المشبهة) those both Nouns are formatted from فعل ثلاثي مجرد Simple triliteral verb

But opposite to صفت مشبهة اسم المبالغة is mostly formatted from فعل متعدي (TRANSITIVE VERB)

However the اسم المبالغة which is formatted on the pattern of فَعَّال is belonged to INTRANSITIVE VERB AND TRANSITIVE VERB, for example مَنَّاعٌ, صَبَّارٌ (Very patient) (MOST FORBIDDER)

60:8 The forms صيغة of اسم المبالغة are mostly common for Masculine and Feminine, But However if فَعِيل is used as meaning of فاعل (SUBJECT) Then we have to differentiate between Masculine and Feminine with تاء مربوطة "ة"

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for Example [بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ]

رَجُلٌ نَصِيْرٌ AND امْرَأَةٌ نَصِيْرٌ

(AN HELPING MAN) (A HELPING WOMAN)

But if فَعِيْلٌ is used as مفعول (OBJECT)

Then Person (صيغه) of Masculine and feminine remain same

for Example

رَجُلٌ جَرِيْحٌ AND امْرَأَةٌ جَرِيْحٌ

(AN INJURED MAN) (AN INJURED WOMAN)

opposite to above if فَعُوْلٌ is used as meaning of مفعول (OBJECT) Then we have to differentiate between its Masculine and feminine with "ة" for example

جَمَلٌ حَمُوْلٌ AND نَاقَةٌ حَمُوْلَةٌ

(A MALE CAMEL, LOADED TOO MUCH), (A FEMALE CAMEL LOADED TOO MUCH)

But if فَعُوْلٌ is used as meaning of فاعل (SUBJECT)

Then we have to use Same Person صيغه for Masculine and Feminine

for Example

رَجُلٌ صَبُوْرٌ (A Most Patient MAN)

اِمْرَأَةٌ صَبُوْرٌ

(A MOST Patient woman)

VOCABULARY

كلمات

① أَتَّى (ن) — أَتَّى

Be Arrogant — Be Proud

② جَبَرَ (ن) — جَبْرًا

Correction of broken bone or
Fix a broken bone or
correcting Some Thing force and
Pressure, or
Being Superior and dominant

③ شَكَرَ (ن) — شُكْرًا

Expressing a sense of blessing
or
To THANK

④ غَدًا (Tomorrow)

⑤ ظَلَمَ (ن) — ظُلْمًا

Remove Something from its Proper
Place. or To OPRESS

ظلماً (س)
LOSS OF LIGHT (OR)
TO BE DARK

⑥ جحد (ف) جحد
Dilebevately refusing

⑦ خَتَرَ (ض) خَتْرًا
To betray or Bad infedelity

⑧ كفر (ن) كفرًا
To Hide something or
TO REFUSE

⑨ غفر (ض) غفرًا
Covering something to
Prevent it from getting dirty
or
Concealing sin to avoid
Punishment or
TO COVER or
FORGIVE SOME ONE

⑩ حمل (ض) حملًا
(TO CARRY WEIGHT)

(11) جَهَالَة (س) جَهِل

The mind is devoid of KNOWLEDGE

(12) أَشَرِّ — PROUD OR "SELFISH"

(13) قَدَّمَ — FORWARDED

(14) أَذْهَبَ — TOOK (OR) Removed

(15) يَطْشُ (ض) TO CATCH

EXERCISE NO 57

رقم التمرين ٥٧

① IN FOLLOWING VERSES OF HOLY QURAN

FIND

Ⓐ اسم المبالغة Exnageration Noun

THEIR ROOT (مادة)

THEIR PATTERN (وزن)

THEIR PERSON (صيغة)

GENDER — NUMBER

[مذكر، مونث] [واحد، تثنية، جمع]

Ⓑ Their Diacritical case (اعرابي حالة) and cause of Diacritical case

Ⓒ TRANSLATE IN ENGLISH COMPLETE VERSE OF HOLY QURAN.

① بَلْ هُوَ كَذَّابٌ أَشِرٌ

② كَذٰلِكَ يَطْبَعُ اللّٰهُ عَلٰى كُلِّ
قَلْبِ مُتَكَبِّرٍ جَبَّارٍ

③ إِنَّ فِي ذٰلِكَ لَآيَةً لِّكُلِّ
صَبَّارٍ شَكُورٍ

④ سَيَعْلَمُونَ غَدًا مَّنِ الْكَذَّابُ
الْأَشِرُ

⑤ وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ
فَذَكِّرْ بِالْقُرْآنِ

⑥ وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّكُورُ

ذٰلِكَ بِمَا قَدَّمَتْ اَيْدِيْكُمْ ⑦
وَاَنَّ اللّٰهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيْدِ

وَمَا يَجْحَدُ بِاٰيٰتِنَآ اِلَّا كُلُّ ⑧
خَتَّارٍ كَفُوْرٍ

اِنَّ الْاِنْسَانَ لَظَلُوْمٌ كَفَّارٌ ⑨

اِنَّهٗ كَانَ ظَلُوْمًا جَهُوْلًا ⑩

وَقَالَ الْكٰفِرُوْنَ هٰذَا ⑪
سَاحِرٌ كَذَّابٌ

وَقَالُوا الْحَمْدُ لِلّٰهِ الَّذِيْٓ ⑫
اَذْهَبَ عَنَّا الْحَزَنَ اِنَّ رَبَّنَا
لَغَفُوْرٌ شَكُوْرٌ

(13) وَقَالُوا يَٰمُوسَىٰٓ إِنَّ
فِيهَا قَوْمًا جَبَّارِينَ

(14) وَكَانَ الشَّيْطَٰنُ لِرَبِّهِۦ كَفُورًا

(15) وَإِذَا بَطَشْتُم بَطَشْتُم
جَبَّارِينَ

(16) رَّبُّ السَّمَٰوَٰتِ وَالْأَرْضِ
وَمَا بَيْنَهُمَا الْعَزِيزُ
الْغَفَّارُ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ
اللَّهُمَّ صَلِّ عَلَىٰ حَبِيبِكَ وَسَيِّدِنَا مُحَمَّدٍ
وَآلِهِ وَبَارِكْ وَسَلِّمْ بِعَدَدِ كُلِّ مَعْلُومٍ لَّكَ

11/9/20

NOUN OF PRE-EMINANCE OR ELATIVE

(1) اسم التفضيل

61: 1 As we revise English Grammar, That for Showing the Superiority* of Description (صفة) of Described (موصوف) from one to another, we use the words Comparitive degree and Superlative degrees

For Example

From Good - Better - Best

Same as in Arabic "The Noun" for Showing the comparison of Superiority or Excess of Description (صفة) of Described (موصوف) from one to another is called

اسم التفضيل

(ELATIVE)

* Excess (or)

The Verbal Meaning of Elative
اسم التفضيل is THE NOUN
which is used for Showing the
Superiority. The Sence مفهوم
of Good or bad Showing in a Description
تعريف of Described (موصوف)
The Noun used for
Showing the superiority or Excess
of both qualities (good or bad)
is called

اسم التفضيل

ELATIVE

We can understand in English
Grammar by using the Example

Good is اسم الصفة
(NOUN AS ADJECTIVE)

Better & Best اسم التفضيل
ARE
NOUN OF
PRE-EMINANCE
OR
(ELATIVE)

Same as

BAD is اسم الصفة

WORSE & WORST اسم التفضيل
ARE

61:2 Please note there is Sence مفهوم of Abundance (كثرت) is also existed in the Noun of Exxageration اسم المبالغة

But in اسم المبالغة There is the Sence of more quantity (or abdunace) of This Noun without the Comparison of This Quality to any other Noun Same time

However in اسم التفضيل There is sence (مفهوم) of the Superiority or Excess of Same Quality in comparing this Quality with another person. (Same time or in Same Sentence) [We can also use The words of موصوف + صفت for Explaining above details]

Simply we can understand that in Elative اسم التفضيل There is a Comparison of qualities (quantities of abundance) between different Nouns Same time or in Same Sentence

We can understand by Example of English Sentence "HE IS A GOOD BOY"

IN above Sentence "VERY GOOD" is اسم المبالغة EXXEGRATION NOUN.

But if we say

HE IS BETTER THAN HIM

OR

HE IS BEST

Then the words BETTER + BEST

are اسم التفضيل

ELATIVE

Because There is Sence of Comparison "تفاضل" in

Both words Better and Best

61:3 اسم التفضيل when used

in Sence as Comparative degree

for example (BETTER

Then it is called

(تفضيل بعض)

and when اسم التفضيل is used as

Superlative degree for Example

BEST Then it is Called "تفضيل كُل"

But please note The Pattern (وزن)

in both case is Same, But The way of

the usage in Sentence will be different.

There usage methodology will be discussed in next lesson

إنشاء الله

At the moment you have to understand their Pattern (وزن)

The Pattern for Singular Masculine

واحد مذكر

is أَفْعَلُ

and Pattern for Singular Feminine is

فُعْلَى

Their Syntax Paradigm is on next Page

تصريف نحوي

18/9/20

8:00

POSSESSIVE جر	OBJECTIVE نصب	NOMINATIVE رفع	
أَفْعَلَ	أَفْعَلَ	أَفْعَلُ	مذكر واحد Masculine-S
أَفْعَلَيْنِ	أَفْعَلَيْنِ	أَفْعَلَانِ	مذكر تثنيه Masculine Dual
أَفَاعِلَ	أَفَاعِلَ	أَفَاعِلُ	مذكر جمع Masculine Plural
أَفْعَلِيْنَ	أَفْعَلِيْنَ	أَفْعَلُوْنَ	مذكر جمع Masculine Plural
فُعْلَى	فُعْلَى	فُعْلَى	مونث واحد Feminine Singular
فُعْلَيَيْنِ	فُعْلَيَيْنِ	فُعْلَيَانِ	مونث تثنيه Masculine dual
فُعْلَيَاتٍ	فُعْلَيَاتٍ	فُعْلَيَاتٌ	مونث جمع Feminine Plural

61:4 You have already Studied in Paragraph No: 59.2 that the Pattern of صفت مشبهه of Singular Masculine مذکر واحد is also أَفْعَلُ But There is a difference in their both Syntan paradigms تصریف نحوی (Note and) Please mediate the difference of the Persons (صیغات) of Masculine Plural (مذکر جمع) and Feminine (مونث)

This is a very important issue relevant to this Lesson the differences of Masculine Plural and feminine Persons Note and Mediate carefully

For Explaing this difference اسم التفضیل is also called أَفْعَلُ التفضیل and الفنة المشبهة is also called أَفْعَلِ الوان و عیوب

(Showing, colour, defect or Costume)

L(لون) - means colour -:
عیب - Means - Defect

61:5 Please note that اسم التفضيل is always formatted from Simple triliteral Verb

فعل ثلاثي مجرد

But only from the verbs which have not the meanings of Colour, defect or Costume

(الوان، عيوب، حُليه)

Because for those verbs

The Persons (صيغات) of Colour, defect and Costume are used instead of افعل التفضيل. Same as the Persons (صيغات) of افعل التفضيل

Can not be formatted from the Increased triliteral Verbs

(فعل ثلاثي مزيد فيه)

If due to any Special requirement we need to use the اسم التفضيل of the verbs of Colour, defect or Costume (الوان، عيوب، حليه) in relation

with the verbs of فعل ثلاثی مزید فیہ
(Increased Triliteral verbs)
Then its special Methodology is as under

We have to add infinitive of relevant verb
(مصدر متعلقہ فعل)

with following words

أَشَدُّ
(VERY HARD)

أَكْثَرُ
(MORE IN QUATITY OR NUMBER)

أَعْظَمُ
(MORE IN DIGNITY OR GREATNESS)

For Example

أَشَدُّ سَوَادًا
(Extreme Black)

INFINITIVE OF RELEVANT VERB
(مصدر متعلقہ فعل)

أَكْثَرُ اِفْتِيَازًا

MORE IN POWER

أَعْظَمُ تَوْقِيرًا

(MORE IN THE DIGNITY OF HONOUR)

The infinitive of Relevant Verb (فعل متعلقہ مصدر) which is used for with those words is called

تَمْيِيزٌ

(SPECIFICATION)

تمیز is mostly used as a Singular and Common (واحد، نکرہ) and always in objective case (حالۃ نصب)

Please note Specification (تمیز) can also be NON INFINITIVE NOUN

غیر مصدر اسم

51:6 Please note that few persons (صیغہ) of افعل التفضیل are used against the above Specific rules

A Clear example is خیر

Very GOOD

Very bad شر

Those both words were actually

أَخْيَرُ أَشَرُّ

on Pattern of فَعْل

But those are used negligibly in their actual formation

[Except in Poetry, Stanzas or Literature]

(شعر و ادب)

Same as another word

Plural of أُخْرَى

(Secondry)

which Should be according to above rule

أَخَرُ

(on Pattern of فَعَل)

But this word Semideclinable غیر منصرف

which mean أخر is used

So

Sometimes Practically different words are used instead of Specific rules

61:7 You have already Studied the syntax paradigm of افعل التفضيل
Please be carefull that
Native Arabic People (اهل لغة)
do not use the words
Specifically formatted on the
above described Patterns
This one mostly happened with
the ~~patterns o~~ Persons صيغات 87
Feminine (مؤنث), Thats why
Despite formatting the Persons
Sometimes we have to confirm from
Dictionaries, That Arabic Native
People
اهل لغة
اهل عرب
are using those Persons (صيغات)
or NOT

For Example The Feminine of أفضل
is فُضلى

Feminine of

فُعْلَى is أَفْعَلُ

فُعْلَى is أَفْعَلُ

فُعْلَى is أَحْسَنُ

كُبْرَى is أَكْبَرُ

صُغْرَى is أَصْغَرُ

are used But please
Note that the

Feminine of أَرْذَلُ → رُذْلَى

رُذْلَى أَرْذَلُ

شُرْفَى أَشْرَفُ

كُرْمَى أَكْرَمُ

جُمْلَى أَجْمَلُ

Can not be formatted which mean their Masculine Persons صيغات مذكر are used

But their Feminine Persons (صيغات مونث) are not used in Arabic.

(So specific rules are used for many Verbs But few Feminine Persons are not used by اهل لغة. SO FOLLOW ARABIC NATIVE PEOPLE

20/9/20

VOCABULARY

كلمات :-

① نَفَرَ (ض) نَفَرَ ا

TO HATE , TO RUN

To Travel ,

نَفِيْر

A gathering of Travelling People specifically in terms of an Army with all important relevant luggage

② نَكَلَ (ن) نَكَّلَ (تفعيل)

To Punish severely

③ ثَبَتَ (ن) ثَبَّتَ ثَبَاتًا ثَبُوتًا (تفعيل)

To stay, To Prove, To be Prove

To support (on Right Path)

④ بَئُسَ (ب) بَأْسًا To be strong and brave

بُؤُوسًا (س)
Somebody in hardship or Calamity

بَأْس (Power, Punishment)

⑤ قَسُوَ To be hard

⑥ حَرٌّ Warm, Heat

⑦ الْأَعْرَابُ Villager, Beduine

⑧ أَشَدُّ (More hard)

EXERCISE NO 58 (A)

رقم التمرين (58 أ)

Format from following Verbs (افعال) Then write Syntan اسم التفضيل Paradigm → (ELATIVE OR NOUN OF PRE-EMINANCE

تصريف نحوى

① حَسُنَ (ك.ن) → حَسَنًا (Be Handsome / Beautiful)

سَفُلَ (ن) (س) (ک)

ن → باب نصر → نَصَرَ يَنْصُرُ

س → باب سمع → سَمِعَ يَسْمَعُ

ک → باب کرم → کَرُمَ يَكْرُمُ

it means word سفل

belongs to all above 3 categories (ابواب)

and the Syntax Paradigm Should be formatted for all above 3 categories

سَفُلَ (ن،ک،س) سُفُولًا سَفَلًا

To be degraded, To be low

(3) كَثُرَ (ک) To be big

EXERCISE - NO. 58 (B)

رقم التمرين 58 (ب)

Translate following verses of Holy Quran and describe the Diacritical case اعرابی حالة and cause of the Marked compounds

① وَجَعَلْنٰكُمْ اَكْثَرَ نَفِيْرًا

② مَثَلُ الْجَنَّةِ الَّتِيْ وُعِدَ الْمُتَّقُوْنَ

③ كَالَّذِيْنَ مِنْ قَبْلِكُمْ كَانُوْا اَشَدَّ مِنْكُمْ قُوَّةً وَّاَكْثَرَ اَمْوَالًا وَّاَوْلَادًا

④ أَنَا أَكْثَرُ مِنْكَ مَالًا

⑤ الَّذِينَ آمَنُوا وَهَاجَرُوا وَ
جَاهَدُوا فِي سَبِيلِ اللَّهِ
بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ
أَعْظَمُ دَرَجَةً عِنْدَ اللَّهِ

⑥ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ

⑦ فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ
آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا

⑧ نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَادًا
وَمَا نَحْنُ بِمُعَذَّبِينَ

(9) كَانَ خَيْرًا لَّهُمْ
وَأَشَدَّ تَثْبِيتًا

(10) وَإِذًا لَّآتَيْنَاهُم مِّن لَّدُنَّا أَجْرًا عَظِيمًا

(11) وَلَهَدَيْنَاهُمْ صِرَاطًا مُّسْتَقِيمًا

(12) وَمَن يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ

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ELATIVE OR PRE-EMINANCE NOUN -2-

اسم التفضيل ٢

62:1 We have already Studied the methodology of Formation of different formations of اسم التفضيل (Singular, Dual, Plural Masculine or feminine) Now we have to discuss the use of اسم التفضيل in a Sentence in this Lesson.

62:2 We have discussed in the Paragraph No 61:3 of Last Chapter that اسم التفضيل is used for two Purposes NO 1 is Telling or Showing the Excess of quality (Good or bad) of one Person or thing Comparing with the quality of 2nd Person or thing. This is called تفضيل بعض COMPARATIVE DEGREE. 2nd one is for Telling or Showing the Excess of quality (good or bad) from ALL PERSONS OR THINGS, which called تفضيل كل SUPERLATIVE DEGREE

62.3 The method of using اسم تفضيل as تفضيل بعض (Comparative degree is as follows add مِنْ after اسم التفضيل

Then describe the Person or thing whose Excess of quality of the Described (موصوف) is required to be shown or Required.

For Example

زَيْدٌ أَفْضَلُ مِنْ عُمَرَ

ZAID IS MORE HANDSOME THAN UMAR

IN above Sentence زَيْدٌ is مبتدا (SUBJECT) and أَفْضَلُ is its خبر (PREDICATE)

This is the main cause, that اسم التفضيل is formalted as Common نكره When it is used with مِنْ

62 : 4 Now Please note that when مِنْ is used with اسم التفضيل

Then Every Person (صيغہ) of اسم التفضيل must be Masculine Singular in all cases, However its موصوف (Which means مبتدا Subject) may be Dual, or plural or feminine (تثنیہ، جمع، مونث)

For Example

اَلرَّجُلَانِ اَجْمَلُ مِنْ زَيْدٍ

TWO MEN ARE MORE HANDSOME THAN ZAID

عَائِشَةُ اَجْمَلُ مِنْ زَيْنَبَ

AISHA IS MORE BEAUTIFUL THAN ZAINAB

النِّسَاءُ اَجْمَلُ مِنَ الرِّجَالِ

WOMEN ARE MORE BEAUTIFUL THAN MEN

62:5 There are Two methods of using اسم التفضيل in The Sence (معنى) of تفضيل كل (Superlative degree)

First one is that اسم التفضيل is made of as proper Nou by prefixing آل [THE آل of defenition.]

مُعَرَّف بالل

(Properised with Laam)

For Example

اَلرَّجُلُ الْأَفْضَلُ

BEST MAN

Please note in this case اسم التفضيل Joined with its Described (موصوف) and formatted as

مركب توصيفي

ADJECTIVAL COMPOUND

This is the main cause that in this formation, it is very important That اسم التفضيل must be Compatible (مطابق)

with its Described موصوف
with the reference of Number and Gender
(مطابقتِ جنس، عدد)

for Example

العالِمُ الأفضلُ

العالِمانِ الأفضلانِ

العالِمونَ الأفضلونَ

العالِمةُ الفضلى

العالِمتانِ الفضليانِ

العالِماتُ الفضلياتُ

62:6 The scond method of using اسم التفضيل in the sence of تفضيل كل is as follows

اسم التفضيل is formatted as مضاف (POSSESSED) and that thing or person whose Excess of quality (good or bad) needed to be shown in the described (موصوف) is disscussed or described in the مضاف اليه (POSSESSER)

For Example

زَيْدٌ أَعْلَمُ النَّاسِ

ZAID IS BEST SCHOLAR IN ALL PEOPLE

Please note in this case This is a NOMINAL SENTENCE (جملة اسمية)

زَيْدٌ is مبتدا SUBJECT

and أَعْلَمُ النَّاسِ is Formatted as its خبر MEDICATE by converting as مركب اضافي POSSESSIVE COMPOUND OR (POSSESSIVE PHRASE)

62:7 When اسم التفضيل is formatted as مضاف POSSESSED, Then it may or may not be Compatible with its مضاف in accordance with Gender or Number جنس وعدد

(Both options are allowed and acceptable)

for Example ① اَلْأَنْبِيَاءُ أَفْضَلُ النَّاسِ

② اَلْأَنْبِيَاءُ أَفَاضِلُ النَّاسِ

③ اَلْأَنْبِيَاءُ أَفْضَلُو النَّاسِ

④ مَرْيَمُ فُضْلَى النِّسَاءِ

⑤ مَرْيَمُ أَفْضَلُ النِّسَاءِ

Both are Correct.

62:8 The words of

خَيْرٌ شَرٌّ

are used as اسم التفضيل

in both formations,

تفضيل بعض ، تفضيل كل

Comparative degree

Superlative degree.

For Example, تفضيل بعض

أَنَا خَيْرٌ مِّنْهُ

(الاعراف - 12)

لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ

(القدر - 3)

هَلْ أُنَبِّئُكُم بِشَرٍّ مِّن ذَٰلِكَ

(المائدة - 60)

Superlative Degree تفضیل کل

قل اللّٰہ یرزقکم و ھو خیر الرّٰزقین

(آل عمران - 150)

کنتم خیر امۃ

(آل عمران 110)

اولٰئک ھم شر البریۃ

(البینۃ 4-6)

Please note that "Except the use of اسم التفضیل the both words خیر، شر are used (good) (bad) in their original meaning as well in Holy Quran (Excessively), But also Their Plural Persons (صیغات جمع) اشرار، اخیار are as well used.

62:9 - Sometimes we omit, delete or remove (حذف) the person or Thing, on which we have to show the Excess of quality (Good or bad) of Described (موصوف) in This case only

اسم التفضيل

Elative is Described in the Sentence. However from the reference to the Content (سياق وساق متن)

of Paragraph or Sentence or any other way, we can easily understand The real and Complete meaning of Sentence (That it is superlative degree. (تفضيل كل) -

For Example

اَللّٰهُ اَكْبَرُ

ALLAH IS GREATEST

This is actually

اَللّٰهُ اَكْبَرُ كُلِّ شَيْءٍ

(OR)

اَللّٰهُ اَكْبَرُ مِنْ كُلِّ شَيْءٍ

ALLAH IS GREATEST THAN EVERY THING

Please note that the words كُلِّ شَيْءٍ and مِنْ كُلِّ شَيْءٍ are deleted from the sentence. But meaning of اللهُ أَكْبَرُ is understood as اَللّٰهُ أَكْبَرُ كُلِّ شَيْءٍ or اَللّٰهُ أَكْبَرُ مِنْ كُلِّ شَيْءٍ

[The meaning of اَللّٰهُ أَكْبَرُ is "ALLAH سبحانه وتعالى is Greatest than every thing" instead of "ALLAH (سبحانه وتعالى) is Greatest"

First Translation Looks more Suitable

Same as اَلصُّلْحُ خَيْرٌ (النساء - 28)

is Looks as

اَلصُّلْحُ خَيْرٌ اَلْأُمُوْرِ

which means Compromise is better from than all matters

62:10 You have already Studied in the Paragraph No: 61.5 that اسم التفضيل → Can not be formatted from the Verbs of (Color, defect or Costume) (Simple Trilitera) ثلاثي مجرد and مزيد فيه increased Trititeral

(افعال الوان، عيوب، حليه)

VERBS OF COLOUR, DEFECT OR COSTUME)

But if a اسم التفضيل specially required Then we add words with infintive of relevant verb (مصدر متعلقه فعل) as a Specification تمييز To Show Same Sense مفهوم which mean Comparative degree or Superlative degree.

(تفضيل بعض ، تفضيل كل)

Now you have to understand this matter that, Sometimes An Elative or Noun of Pre-Eminance Can be formatted from a Verb But for Producing a better literary Style or way (اسلوب ادبي لفضل)

We normally use the infinitive of Same Verb as Specification and it with Words of أَكْثَرُ ، أَشَدُّ ، أَعْظَمُ

For Example اسم التفضيل أَنْفَعُ

Can be formatted from the Verb نَفَعَ (ف) But it Looks better to say أَكْثَرُ نَفْعًا

Same as in Holy Quran the use of Specification تمییز is found Excessively and this use is not limited with only the verbs of Colour, Defect or Costume or فعل ثلاثی مزید فیہ

افعالِ الوان، عیوب، حُلیہ

فعل ثلاثی مزید فیہ

For Example اَکْثَرُ مَالًا

(Excess of wealth)

اَضْعَفُ جُنْدًا

(More weak in accordance with ARMY

اَصْدَقُ حَدِیْثًا

MORE TRUE according to Talk

There will be many matters about Specification تمییز to be discussed in further lessons, But at the moment you can understand many verses of Holy Quran, By understanding the use of Specification تمییز with اسم التفضیل

VOCABULARY

كلمات :-

① مَنَعَ (ف) مَنْعًا

(To stop) (To FORBID)

② صَبَغَ (ن - ض - ف)

صَبْغًا , صِبْغًا

To DIE Some thing, or To be busy in any task

صِبْغَةَ اللّٰهِ وَمَنْ اَحْسَنُ مِنَ اللّٰهِ صِبْغَةً وَّنَحْنُ لَهٗ عٰبِدُوْنَ (البقرة-138)

صِبْغَة

Nation, Religion
Colour of Faith

③ قِيْل Talk, Saying

④ كَتَمَ (ن) كَتْمًا

To Conceal, To Hide

⑤ صَدَفَ (ض ـ ف) صَدْفًا

To object, To Deny

⑥ لَمَحَ (ف) لَمْحًا

(Raise the gaze)

⑦ فَصُحَ (ک) فَصَاحَةً

Very good in speech, or

To Reveal the intention

EXCERCISE NO: 59

رقم التمرين (٥٩)

TRANSLATE FOLLOWING VERSES OF HOLY QURAN

① وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللّٰهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ

② وَمَنْ أَظْلَمُ مِمَّنْ مَّنَعَ
مَسٰجِدَ اللّٰهِ أَنْ يُّذْكَرَ فِيْهَا
اسْمُهٗ

③ وَمَنْ أَحْسَنُ مِنَ اللّٰهِ صِبْغَةً

④ إِثْمُهُمَا أَكْبَرُ مِنْ نَّفْعِهِمَا

⑤ وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً

⑥ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا

⑦ وَمَنْ أَصْدَقُ مِنَ اللّٰهِ قِيْلًا

⑧ وَمَنْ أَحْسَنُ دِيْنًا مِّمَّنْ
أَسْلَمَ وَجْهَهٗ لِلّٰهِ

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ ⑨
إِلَّا بِالَّتِي هِيَ أَحْسَنُ
حَتَّىٰ يَبْلُغَ أَشُدَّهُ
وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ ⑩
بِالْقِسْطِ لَا نُكَلِّفُ نَفْسًا
إِلَّا وُسْعَهَا وَإِذَا قُلْتُمْ
فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ
وَبِعَهْدِ اللَّهِ أَوْفُوا ذَٰلِكُمْ ⑪
وَصَّاكُمْ بِهِ لَعَلَّكُمْ
تَذَكَّرُونَ وَأَنَّ هَٰذَا
صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ
وَلَا تَتَّبِعُوا السُّبُلَ ⑫
فَتَفَرَّقَ بِكُمْ عَنْ
سَبِيلِهِ ذَٰلِكُمْ وَصَّاكُمْ
بِهِ لَعَلَّكُمْ تَتَّقُونَ
ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ ⑬
تَمَامًا عَلَى الَّذِي أَحْسَنَ
وَتَفْصِيلًا لِكُلِّ شَيْءٍ
وَهُدًى وَرَحْمَةً لَعَلَّهُمْ
بِلِقَاءِ رَبِّهِمْ يُؤْمِنُونَ
وَهَٰذَا كِتَابٌ أَنْزَلْنَاهُ ⑭
مُبَارَكٌ فَاتَّبِعُوهُ
وَاتَّقُوا لَعَلَّكُمْ
تُرْحَمُونَ أَنْ تَقُولُوا
إِنَّمَا أُنْزِلَ الْكِتَابُ ⑮
عَلَىٰ طَائِفَتَيْنِ مِنْ
قَبْلِنَا وَإِنْ كُنَّا
عَنْ دِرَاسَتِهِمْ لَغَافِلِينَ
أَوْ تَقُولُوا لَوْ أَنَّا ⑯
أُنْزِلَ عَلَيْنَا الْكِتَابُ
لَكُنَّا أَهْدَىٰ مِنْهُمْ
فَقَدْ جَاءَكُمْ بَيِّنَةٌ
مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةٌ
فَمَنْ أَظْلَمُ مِمَّنْ كَذَّبَ ⑰
بِآيَاتِ اللَّهِ وَصَدَفَ عَنْهَا
سَنَجْزِي الَّذِينَ يَصْدِفُونَ
عَنْ آيَاتِنَا سُوءَ الْعَذَابِ
بِمَا كَانُوا يَصْدِفُونَ
هَلْ يَنْظُرُونَ إِلَّا ⑱
أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ
أَوْ يَأْتِيَ رَبُّكَ
أَوْ يَأْتِيَ بَعْضُ
آيَاتِ رَبِّكَ يَوْمَ يَأْتِي
بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ ⑲
نَفْسًا إِيمَانُهَا لَمْ تَكُنْ
آمَنَتْ مِنْ قَبْلُ أَوْ
كَسَبَتْ فِي إِيمَانِهَا خَيْرًا
قُلِ انْتَظِرُوا إِنَّا
مُنْتَظِرُونَ إِنَّ الَّذِينَ ⑳
فَرَّقُوا دِينَهُمْ وَكَانُوا
شِيَعًا لَسْتَ مِنْهُمْ
فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ
إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُمْ
بِمَا كَانُوا يَفْعَلُونَ
مَنْ جَاءَ بِالْحَسَنَةِ ㉑
فَلَهُ عَشْرُ أَمْثَالِهَا
وَمَنْ جَاءَ بِالسَّيِّئَةِ
فَلَا يُجْزَىٰ إِلَّا مِثْلَهَا
وَهُمْ لَا يُظْلَمُونَ
قُلْ إِنَّنِي هَدَانِي ㉒
رَبِّي إِلَىٰ صِرَاطٍ
مُسْتَقِيمٍ دِينًا قِيَمًا
مِلَّةَ إِبْرَاهِيمَ حَنِيفًا
وَمَا كَانَ مِنَ الْمُشْرِكِينَ
قُلْ إِنَّ صَلَاتِي وَنُسُكِي ㉓
وَمَحْيَايَ وَمَمَاتِي
لِلَّهِ رَبِّ الْعَالَمِينَ
لَا شَرِيكَ لَهُ وَبِذَٰلِكَ
أُمِرْتُ وَأَنَا أَوَّلُ
الْمُسْلِمِينَ قُلْ أَغَيْرَ ㉔
اللَّهِ أَبْغِي رَبًّا
وَهُوَ رَبُّ كُلِّ شَيْءٍ
وَلَا تَكْسِبُ كُلُّ نَفْسٍ
إِلَّا عَلَيْهَا وَلَا تَزِرُ
وَازِرَةٌ وِزْرَ أُخْرَىٰ
ثُمَّ إِلَىٰ رَبِّكُمْ ㉕
مَرْجِعُكُمْ فَيُنَبِّئُكُمْ
بِمَا كُنْتُمْ فِيهِ
تَخْتَلِفُونَ وَهُوَ الَّذِي
جَعَلَكُمْ خَلَائِفَ
الْأَرْضِ وَرَفَعَ بَعْضَكُمْ
فَوْقَ بَعْضٍ دَرَجَاتٍ
لِيَبْلُوَكُمْ فِي مَا
آتَاكُمْ إِنَّ رَبَّكَ
سَرِيعُ الْعِقَابِ وَإِنَّهُ
لَغَفُورٌ رَحِيمٌ

(13) وَلَلْاٰخِرَةُ اَكْبَرُ دَرَجٰتٍ
وَّاَكْبَرُ تَفْضِيْلًا

(14) وَاَخِيْ هٰرُوْنُ هُوَ
اَفْصَحُ مِنِّيْ لِسَانًا

(15) وَلَذِكْرُ اللّٰهِ اَكْبَرُ

(16) لَخَلْقُ السَّمٰوٰتِ وَالْاَرْضِ
اَكْبَرُ مِنْ خَلْقِ النَّاسِ

(17) فَسَيَعْلَمُوْنَ مَنْ اَضْعَفُ نَاصِرًا
وَّاَقَلُّ عَدَدًا

(18) فَيُعَذِّبُهُ اللّٰهُ الْعَذَابَ الْاَكْبَرَ

INSTRUMENT NOUN

اسم الآلہ

63:1 Instrument Noun اسم آلہ
is that Devivative Noun اسم مشتق
Who describes the Thing
By which a task can be Performed
(Technically).
Which means The TOOL
DEVICE, INSTRUMENT OR MACHINE
By which a Technical operation
can be Performed is called
اسم الآلہ (INSTRUMENT NOUN)
in English. Tool,
Device, Instrument or machine
words are used for اسم الآلہ
Please note in URDU Language, Same
word "آلہ" is used for
Tools, Instruments and
Device.

63:2 There are 3 Patterns
are used for اسم آلہ

مِفْعَلٌ

مِفْعَلَةٌ

مِفْعَالٌ

Please note Letter ميم (MEEM) is (مكسور) There is a Kasrah under Letter meem in English we can say that MEEM IS (KASRAHTISED)

Please note an Instrument Noun can be formatted.

Instrument Noun (اسم الآلة) Can be formatted from any pattern out of 3 above Patterns. But please note that Native Arabic People (اهل لغة) mostly use only one Pattern (وزن) out of Those 3 Patterns.

FOR EXAMPLE - From verb نَشَرَ (ن) Its one meaning is "SAW" (Split wood in many Peices)

from this verb, 3 Instruments Noun Can be formatted

مِنْشَر ، مِنْشَرَة ، مِنْشَار

(SAW) But Arabic People mostly used word مِنْشَار

In English There are many meanings of same word as given in next Page.

I Saw a Saw which could not Saw

My dear dear is very dear.

A Spring springs in the spring

Like a Spring.

Back to Arabic Grammar.

Like word نَشَرَ (ن) There is another

نَشَرَ (ن) Its one meaning is to make Filling by Peeling the "IRON" etc from this following Instruments Nouns can be formatted. (آلات)

مِنْشَرَ ، مِنْشَرَة ، مِنْشَار However

But mostly مِنْشَرَ (File) is used.

From Verb سَخَّنَ (Heating water)

Instrument Nouns اسم آلة

مِسْخَن ، مِسْخَنَة ، مِسْخَان

But مِسْخَنَة (water Heater) is mostly used.

63:3 Instrument Noun اسم آلہ

~~can be formatted from~~

فعل لازم (INTRANSITIVE VERB) . فعل متعدی (TRANSITIVE VERB)

As described in above examples (on Previous page, 834, 835)

But اسم آلہ mostly formatted from فعل متعدی (Transitive Verb)

But, Please note that Instrument Noun can only be formatted from

فعل ثلاثی مجرد (Simple Triliteral Verb)

It can not be formatted from

فعل ثلاثی مزید فیہ (Increased Triliteral Verb)

If specifically required then we have to add word آلہ or any similar meaning word will be used as مضاف (POSSESSED) and the infinitive of relevant Verb (مصدرِ متعلقہ فعل) will be formatted as its مضاف الیہ (POSSESSOR)

For Example آلة القتال

مضاف (Possessed)

مضاف اليه (Possessor)

63: 4 Dual (تثنية)

Can be formatted according to prescribed rules by adding

ـَيْنِ ـَانِ

as given in the page No: of Book. 1 which

مِقْتَلَانِ ، مِقْتَلَيْنِ

مِقْتَلَتَانِ . مِقْتَلَتَيْنِ

مِفْعَالَانِ . مِفْعَالَيْنِ

However their Plural is مكسر (BROKEN)

The Plural of مِفْعَلٌ and مِفْعَلَةٌ formatted on the pattern of

مَفَاعِلُ

And the Plural of مِفْعَالٌ is formatted on the Pattern of مَفَاعِيلُ, We hope, You have noted that Both Patterns of Plural of Instrument Noun are غير منصرف (SEMI DECLINEABLE) Same as The Plural of مِشْتَرٌ or مِشْتَرَةٌ is formatted as مَنَاشِرُ and the Plural of مِنْشَارٌ is formatted as مَنَاشِيرُ

63:5 You have studied a ~~pattern of Exxegrated Noun~~ اسم المبالغة which is مِفْعَالٌ

Please note This is also the pattern of Instrument Noun اسم آلة, Refevence to the Content (سياق و سباق متن) and way or the style of Sentence (قرينه عبارت) will help to decide the Meaning of those words.

for Example meaning of مِنْشَار will be SAW (THE TOOL USED FOR CUTTING WOOD) and from word نَشَرَ (To broadcast

Meaning of مِنْشَار is the (Institution) OR DEVICE which can broadcast on a massive level. The refevence to the Content (تعين مفهوم سياق و سياق عبارت) will decide the Meaning of word in the Sentence. That this word is used in which Sence.

63:6 This is not important that every word which is used in the sence of [" Device using to Perform a technical Task "] will be formatted on the specific pattern (وزن مقرره)

However in Arabic There are few words which are Specifically decided and used for Tools and devices.

For Example قُفْلٌ (Lock)

سِكِّيْنٌ (KNIFE)

سَيْفٌ (SWORD)

However we can not Say them as **INSTRUMENT NOUNS** (اسم آلة)

Because Instrument Noun is only that اسم مشتق (DERIVATIVE NOUN) which is only formatted on a Pattern from the specific decided Patterns (which means مِفْعَلٌ، مِفْعَلَةٌ، مِفْعَالٌ

63:7 Exceptionally
There are few instrument Nouns which are formatted against Preception (قياس), on the Patterns of مُفْعَلٌ مُفْعَلَةٌ

For Example مُنْخَلٌ (SIEVE)

مُكْحُلَةٌ (COFFIN)
[A Small metal bottle for keeping collyrium]

There Plural are formatted on the Pattern of مَفَاعِلُ Please note Those type of words can only be found with microscope (negligibly existed in Arabic Treasure)

Same as Please note few words are formatted on the pattern of فَعَّالَةٌ are also used in the Sence of Instrument Noun اسم آلة

نَقَّارَةٌ ، دَرَّاجَةٌ ، خَلَّاطَةٌ
(KETTLEDRUM) (Bicycle) (MIXER)

سَمَّاعَةٌ
(TELEPHONE RECIEVER)

APPENDIX - 1

Please note there is another way to describe the kinds of patterns of Instrument Noun. Same to Paraprah (اسم آلہ) No 63:2

Classified as

(i) SIZE OF INSTRUMENT (Small, Medium or Big)

(ii) AN INSTRUMENT WHICH IS LESS USED

Please check following Table

This arrow indicates that read from right

PERSON	وزن	
واحد اسم آلہ صغری One small Instrument	مِفْعَلٌ	واحد Singlur
تثنیہ اسم آلہ صغری Two Small	مِفْعَلَانِ	تثنیہ Dual
جمع اسم آلہ صغری More than Two Small.	مَفَاعِلُ	جمع Plural
واحد مصغر اسم آلہ صغری A Small Instrument which is less used	مُفَيْعِلٌ	واحد Single
		تثنیہ *, Dual
		جمع Plural

مِفْعَلٌ Small

مِفْعَلَةٌ (medium)

مَفَاعِلُ (Big)

مُفَيْعِلٌ (Less used)

* Dual and Plural left for students for research

Complete Diacritical case Paradigm is given on Page (845)

NOTE:- I have decided to Explain all hidden Patterns of Noun of instrument اسم آلہ in details instead of Students

Student need to Point Vowels on all examples of different Patterns of Noun of instrument اسم آلہ
Page-No. 845(E) to 845F

اوزانِ اسم آلہ

Patterns of Nouns of instrument

1. مِفْعَل — واحد اسم آلہ صغری — one Small Instrument
2. مِفْعِل — واحد اسم آلہ صغری استعمال قلیل — (A Small Tool which is) (Less used)
3. مِفْعَلَة — واحد اسم آلہ وسطی — (one medium Tool (Size)
4. مِفْعِلَة — واحد اسم آلہ وسطی استعمال قلیل — (one medium Tool (Less used)
5. مِفْعَال — واحد اسم آلہ کبری — (one big Tool)
6. مِفْعِيل — واحد مصغر اسم آلہ کبری — (one big Tool, Less used)
7. مِفْعِيلَة — واحد مصغر اسم آلہ کبری — (one big Tool Less used)

بحث اسم آله صغری

مِفْعَلٌ

ONE SMALL INSTRUMENT

مِفْعَلٌ	مِفْعَلاً	مِفْعَلٌ
مِفْعَلاَنِ	مِفْعَلَيْنِ	مِفْعَلَيْنِ
مَفَاعِلُ	مَفَاعِلَ	مَفَاعِلَ

بحث اسم آله صغری

مُفَيْعِيلٌ استعمال قلیل

one Small TOOL WHICH IS LESS USED

مُفَيْعِيلٌ	مُفَيْعِيلاً	مُفَيْعِيلٌ
مُفَيْعِيلاَنِ	مُفَيْعِيلَيْنِ	مُفَيْعِيلَيْنِ
مُفَيْعِيلُوْنَ	مُفَيْعِيلِيْنَ	مُفَيْعِيلِيْنَ

بحث اسم آلہ وسطیٰ

مِفْعَلَةٌ

ONE MEDIUM INSTRUMENT

	رفع	نصب	جر
واحد	مِفْعَلَةٌ	مِفْعَلَةً	مِفْعَلَةٍ
تثنیہ	مِفْعَلَتَانِ	مِفْعَلَتَيْنِ	مِفْعَلَتَيْنِ
جمع	مَفَاعِلُ	مَفَاعِلَ	مَفَاعِلَ

بحث اسم آلہ وسطیٰ صغریٰ

استعمال قلیل

ONE MEDIUM INSTRUMEN (LESS USED)

مُفَيْعِلَةٌ

واحد	مُفَيْعِلَةٌ	مُفَيْعِلَةً	مُفَيْعِلَةٍ
تثنیہ	مُفَيْعِلَتَانِ	مُفَيْعِلَتَيْنِ	مُفَيْعِلَتَيْنِ
جمع	مُفَيْعِلَاتٌ	مُفَيْعِلَاتٍ	مُفَيْعِلَاتٍ

845 (A)

بحث اسم آلہ کبریٰ

مِفْعَالٌ

ONE BIG TOOL

مِفْعَالٌ	مِفْعَالًا	مِفْعَالٍ
مِفْعَالَانِ	مِفْعَالَيْنِ	مِفْعَالَيْنِ
مَفَاعِيْلُ	مَفَاعِيْلَ	مَفَاعِيْلِ

بحث اسم آلہ کبریٰ
استعمال قلیل

ONE BIG TOOL LESS USED

مُفَيْعِيْلٌ

ONE BIG TOOL LESS USED

مُفَيْعِيْلٌ	مُفَيْعِيْلًا	مُفَيْعِيْلٍ
مُفَيْعِيْلَانِ	مُفَيْعِيْلَيْنِ	مُفَيْعِيْلَيْنِ
مُفَيْعِيْلُوْنَ	مُفَيْعِيْلِيْنَ	مُفَيْعِيْلِيْنَ

845 (B)

بحث اسم آلہ کبریٰ

استعمالِ قلیل

مُفْعِیْلَۃٌ

ONE BIG ISNSTRUMENT LESS USED

جر	نصب	رفع
POSSESSIVE	OBJECTIVE	NOMINATIVE
مُفْعِیْلَۃٍ	مُفْعِیْلَۃً	مُفْعِیْلَۃٌ
مُفْعِیْلَتَیْنِ	مُفْعِیْلَتَیْنِ	مُفْعِیْلَتَانِ
مُفْعِیْلَاتٍ	مُفْعِیْلَاتٍ	مُفْعِیْلَاتٌ

APPENDIX_2

Please note There is anothe way of Explaimation of اسم آلہ which is Classified in manly Two Types

اسم الآلة

- (غیر قیاسی) اسم جامد (SOLID)
  - سکین
  - شوکۃ
  - قلم، قوس، مرجون
  - سیف، رمح
  - قدوم، فاس
  - ابرہ، ابریق
  - فرجار، بلط
- اسم مشتق DERIVATives
  - اوزان
    - مفعل
    - مفعلۃ
    - مفعال
    - مفعل
    - مفعالۃ
    - فاعول

اوزان اسم آلة

(اسم مشتق)

قاعدة

مِفْعَل

فاعول

(1) مِفْعَلٌ

Words used as Instrument on the pattern مِفْعَلٌ 7

مبرد، منحل، مضرب، مجهر
مدفع، مصعد مقعد، مقص
مشرط مقبض، مبضع مبضع

(2) مِفْعَلَةٌ

مكنسة، مطبخة، منجلة منشرة
مطرقة، منقلة، مسطرة، ملعقة
مروحة، منشفة، مرآة، محقنة
مجرفة، ملزمة، مفتحة، مدفأة

مِفْعَالٌ (3)

منشار، مثقال، منقاب، مقياس
مفتاح، مصباح، مذياع، ميزان
ميزاب، محراث، منفاخ، مزمار
محراب، مكيال، معراج، مجداف

فَعَّالٌ (4)

براد، سخان، جراد، خلاط
رشاش، سراق، جرار، كباس
كشاف

فَعَّالَةٌ (5)

ثلاثة، غسالة، شوادة، دراجة
سيارة، سخانة، ثلاجة، زحافة
كسارة، عجانة، نظارة، سمارة
دبابة، حمادة، طيارة،

فَاعُولٌ (6)

حاسوب، صاروخ، ناقوس، ساطور
خاذوق، ناقور، ناسوخ،

فَاعُولَةٌ (7)

ناقورة ، طاحونة . ناعورة

فَاعِلَةٌ (8)

رافعة ، شاحنة . ساقية . ماسبة
فاطرة . صاهرة

فِعَالٌ (9)

حزام ، سوار . زمام . قناع
لجام . رکاب ، رباط ، ضماد ، زناد

مُفْعَلٌ (10)

منخل ، منجل ، مکتل ، منحل
منقل ، منسل ، موحل

مُفَعِّلٌ (11)

مولد ، مسجل ، محرک منبه . مطمر

EXAMPLES OF INSTRUMENT NOUN IN HOLY QURAN :-

امثلہ اسم آلہ فی القرآن

Find Instrument Nouns in the following Ayats of Holy QURAN and then Translate.

1- وَعِنْدَهٗ مَفَاتِحُ الْغَيْبِ

2 وَلَوْلَآ اَنْ يَّكُوْنَ النَّاسُ اُمَّةً وَّاحِدَةً لَّجَعَلْنَا لِمَنْ يَّكْفُرُ بِالرَّحْمٰنِ لِبُيُوْتِهِمْ سُقُفًا مِّنْ فِضَّةٍ وَّمَعَارِجَ عَلَيْهَا يَظْهَرُوْنَ

3 لَهٗ مَقَالِيْدُ السَّمٰوٰتِ وَالْاَرْضِ

4 فَاَمَّا مَنْ ثَقُلَتْ مَوَازِيْنُهٗ فَهُوَ

845(H)

فِي عِيشَةٍ رَّاضِيَةٍ

⑤ فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ

خَيْرًا يَرَهُ

⑥ مَثَلُ نُورِهِ كَمِشْكَوٰةٍ فِيهَا

مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ

⑥ وَإِذِ اعْتَزَلْتُمُوهُمْ وَمَا يَعْبُدُونَ

إِلَّا اللَّهَ فَأْوُوا إِلَى الْكَهْفِ يَنشُرْ لَكُمْ

رَبُّكُم مِّن رَّحْمَتِهِ وَيُهَيِّئْ

لَكُم مِّنْ أَمْرِكُم مِّرْفَقًا

EXAMPLES OF INSTRUMENT - NOUN HADITH MUBARAKAH

امثلة اسم آلة في الاحاديث مباركة

Find instrument Nouns in following HADITH MUBARAKAH ①
Try to find which Type جامد و مشتق
Then Translate

① عَنْ أَبِي مُوسَى الْأَشْعَرِي رض أَنَّ رَسُولَ اللهِ صلى الله تعالى عليه وآله وسلم قَالَ حُرِّمَ لِبَاسُ الْحَرِيرِ وَالذَّهَبِ عَلَى ذُكُورِ أُمَّتِي وَأُحِلَّ لِإِنَاثِهِمْ

② قَالَ رَسُولُ اللهِ صلى الله تعالى عليه وآله وسلم لَا تَصْحَبُ الْمَلَائِكَةُ رُفْقَةً فِيهَا كَلْبٌ وَلَا جَرَسٌ

③ قَالَ رَسُولُ اللهِ صلى الله تعالى عليه وآله وسلم مُكْحُلَةٌ

يَكْتَحِلُ بِهَا عِنْدَ النَّوْمِ ثَلَاثًا فِي
كُلِّ عَيْنٍ

④ قَالَ رَسُولُ اللهِ صلى الله تعالى عليه وآله وسلم مِفْتَاحُ
الصَّلَاةِ الطُّهُورُ وَتَحْرِيمُهَا
التَّكْبِيرُ وَتَحْلِيلُهَا التَّسْلِيمُ

⑤ عَنْ عَائِشَةَ رضي الله عنها أَنَّهَا قَالَتْ
وَالَّذِي بَعَثَ مُحَمَّدًا صلى الله تعالى عليه وآله
وسلم بِالْحَقِّ مَا رَأَى مُنْخُلًا وَلَا
أَكَلَ خُبْزًا مَنْخُولًا مُنْذُ
بَعَثَهُ اللهُ عَزَّ وَجَلَّ إِلَى
أَنْ قُبِضَ قُلْتُ: كَيْفَ تَأْكُلُونَ
الشَّعِيرَ؟ قَالَتْ كُنَّا نَقُولُ
أُفٍّ

Have a Drink Drink Drink Water

أشرب شراب

In Case of Instrument Noun

INSTRUMENT NOUN FROM

ثلاثی مزید فیہ و رباعی مجرد
و رباعی مزید فیہ

Some cases we have to farmat INSTRUMENT NOUN اسم آلہ from NON Simple Triliteral verb

غیر ثلاثی مجرد فعل

In this case " We have to Nominate (مرفوع) the INFINITIVE (مصدر) of that Verb with الف + لام and then added a Word بِ before this Verb

EXAMPLE

مَا بِهِ الاِستِشفَاءُ

THE INSTRUMENT OF SEEKING HELP

NOTE:- There is NO Gender (Masculine and Feminine) SENSE مفہوم Existed in the INSTRUMENT NOUN

EXERCISE NO 60

رقم التمرين . 60

Find the roots (مادة) of following Nouns

And by checking their meaning in a dictionary,

DECIDE the meaning by which Relevant Instrument Noun is being formatted متعلقة آلة

① مِنْسَجٌ LOOM (Cloth weaving machine)

② مِغْفَرٌ (HELMET)

③ مِثْقَبٌ DRILLING MACHINE

④ مِدْفَعٌ (CANON)

⑤ مِنْجَلٌ (SCYCHING)

⑥ مِسْطَرٌ Ruler [For drawing Lines]

⑦ مِكْنَسَةٌ (BROOM)

⑧ مِلْعَقَةٌ (SPOON)

⑨ مِنْشَفَةٌ (TOWEL)

⑩ مِطْرَقَةٌ (LATHE MACHINE)

⑪ مِغْرَفَةٌ (Pot)

⑫ مِفْتَاحٌ KEY

⑬ مِقْرَاضٌ (SCISSORS)

⑭ مِنْظَارٌ (TELESCOPE)

⑮ مِنْفَاخٌ (COMPACT AIR COMPRESSOR) (OR TYRE INFLATOR)

⑯ مِصْبَاحٌ (LAMP)

DEFECTIVE OR WEAK VERBS (1)

(INTRODUCTION)

(1) غیر صحیح افعال

64:1

(تعارف)

There will be repetitive discussion of Arabic alphabets and many of their Properties in next Lessons. Thats why Thats why many important matters relevant to Arabic alphabets and many of their Properties will be discussed in this Lesson.

However you have already Studied Some Part of this discussion We feel it Suitable that That first we have to describe the introductory descriptions of few terms and definitions about Alphabets. So it will be easy for students to understand the the matters of defective or weak Verbs

64:2 Arabic alphabets begin with HAMZAH, which have the specific rules of writing However its most common formation is ء, Except this formation It is also written on الف واو OR یاء which means

ا - و - ی

64:3 - You have already Studied a classification of 28 Arabic alphabets, which is that there are 14 sun letters and 14 moon Letters

(SUN LETTERS حروف شمسية

(MOON LETTERS حروف قمرية

There is another classification of Arabic alphabets which is that

Alif, Waw and Yaa ا - و - ى are called حروف علة (Weak letters) and all remaining Letters are called حروف صحيح Sound Letters

In Arabic word علّة is called DISEASE, And those Letters are called حروف علة because those Letter faced a disease at the time of formations of Nouns and Verbs اسماء وافعال - detail of this disease is that if there is a weak Letter حرف علة is existed in the Root (مادة) of a Word then Sometimes (not always) Those words are not used in accordance with their correct Pattern وزن صحيح

For Example the Root of كَانَ is (ك - و - ن)

Its First Person (صيغة اوّل) Should

be on the Pattern of كَوَنَ But it is used as فَانَ. Thats why if a weak Letter حروف علة is existed in a word and for (above) reason, Those : Sometimes not used in accordance with their correct Pattern are called defective or weak VERBS

This

غير صحيح افعال

64:4 : We have Just told you that Letter (الف) is Excluded from the List of Arabic alphabets. If we include الف in the List of Arabic alphabets. Then the total Number of alphabets are 29. But still we told 3 Letters of حروف علة are

ا - و، ى -

However, Please note همزة is not included in حروف علة. همزة is

حرف صحيح

However همزة can be declared as (مشابه حروف علة) Similar to weak Letters. It is very important to describe The difference of

همزة + الف

64:5 : Please note in Arabic الف and همزة are two different Things. Please keep in mind The basic Difference between them.

* (VERBS)

(i) ہمزہ must have a diacritical Points (or Symbols)

فتحہ، ضمہ، کسرہ، سکون

It never can be free from any Symbol. But الف must be free from any diacritical Point or symbol It always empty, الف is only used for to EXTRACT The FATAHTISED Letter which is before it

(ماقبل مفتوح حرف)

For Example بَ ← بَا

(ii) ہمزہ can be existed before, after or in middle of the word. However الف can never be existed in the begning of any word. But it is always existed after a letter, The letter الف which is Existed in the begning of following words.

انسان، انہار، امہات

But infact it is (ہمزہ)

However the letter which is after letter ہ + س is الف not ہمزہ

(iii) The Symbols, before ہمزہ may be [on the letters] [فتحہ، کسرہ، ضمہ، سکون] are possible.

But only فتحه is always imposed on the letter before الف

If you understand the difference between همزه and الف. Then Please note that There(are) two types (each) of همزه and الف are existed in accordance to their usage

(بلحاظ إستعمال)

Now you have to understand This matter carefully.

64:6 .: الف is either

ممدوده (OR) مقصوره

الف ممدوده is that الف which is Pronounced by more Prolongation (much extraction) and there will be a Hamzah or instead of Hamzah any Silent or Nunnated Letter

(ساكن أو مشدد حرف)

For Example

اَلسَّمَآءُ

اَلضَّآلِّيْن

However مقصوره الف is that الف which is not Pronounced with much Prolongation

For Example قَالَ دَعَا etc

64:7 There are many types of همزة, But Two types are more prominent

همزة الوصل

همزة القطع

همزة الوصل is that همزة which has a Silent Letter after it and if an imposed ~~Symd~~Symbol Letter متحرك حرف is existed before it Then this imposed Symbol Letter (متحرك حرف) is pronounced by Connecting a Silent Letter ساكن حرف and همزة الوصل will not be pronounced (همزة الوصل صامت) Some times and omitted or removed in Writting

FOR EXAMPLE

وَالْقَمَرِ لِلْمُتَّقِينَ

وَ اَلْقَمَرِ

which was actually لِ اَلْمُتَّقِينَ

Same as بِاسْمِهِ was بِ اِسْمِهِ

and بِسْمِ اللَّهِ was بِ اِسْمِ اللَّهِ

However همزة القطع is that همزة which is not silent (صامت) when attached with the symbol imposed letter متحرك حرف written before it. But it is Pronounced to its actual Diacritical Points فتحه، كسره، ضمه، سكون

For Example وَ اَقْبَلُ فَاَكْرِمْ

You have already Studied brief discussion about همزة الوصل and همزة القطع in the first and Second Parts of those collection of notes (Book) Pages No

Now You have to understand few more matters about the explaination همزة الوصل & همزة القطع

64:8 Please note the Places, where همزة الوصل is Existed

(i)-: in the begining of لام تعريف آل (آل of definition) OR we can say Laam of admiration

DEFINITE BY ARTICLE آل

مُعَرَّف بِالَّام

القمر

(ii) in the begning of Imperative Person (صیغہ امر) of Simple triliteral Verb

(فعل ثلاثی مجرد)

اُنْصُرْ

(You HELP)

(iii) The Persons of Verbs starting with همزہ of Past, imperative and infinitive of increased triliteral and increased of Quadriliteral,

Except باب افعال

ثلاثی مزید فیہ

رباعی مزید فیہ

فعل ماضی، امر، مصدر

(IV) Neanly 10 Nouns of Arabic begin with همزة الوصل, The Nouns used in Holy Quran are as under

Mostly

اِبْن (SON) ، اِبْنَة Daughter (NOUN) اِسْم

اِمْرَأ (MAN) اِمْرَأَة (WOMAN)

اِثْنَان (TWO MEN) ، اِثْنَتَان (TWO WOMEN)

Please note Except The همزة الوصل of همزة الوصل will be always KASRAHTISED OR DHAMATISED But it will never be FATAHTISED.

بدم تعریف

*1 Please note Except همزة الوصل of الام التعريف, all همزة الوصل are KASRAHTISED مكسور or DHAMMAHTISED مضموم. But it will never be FATAHTISED مفتوح

64:9 - Now please note the places of همزة القطع

(i) Real Hamzah همزة اصلي which is part of the Root of the word. الف is not part of the root of the word (any)

(ii) The Hamzah of of First Person Singular of all Imperfect Verbs

همزة واحد متكلم فعل مضارع

أَفْعَلُ

(iii) Initial همزة of افعل التفضيل (NOUN OF PRE-EMINANCE) or الوان، عيوب (DEFECTS & COLOUR)

أَعْظَمُ أَحْمَرُ أَبْكَمُ

*1 This statement is repeated because of its importance

(iv) Hamzah existed in the Patterns of Broken plurals ... جمع مکسر

For Example

أَثْوَابٌ أَبْنَاءٌ

(v) The Hamzah of باب افعال of Imperative past and infinitive

فعل ماضی، امر، مصدر

(vi) The all Hamzah's which are imposed in begning of words

[Excluding the Hamzah's described in (iv) Part of 64:8 on page No:

Those words are ابْنٌ، ابْنَةٌ، اسْمٌ

امْرُءٌ، امْرَأَةٌ، اثْنَانِ

اثْنَتَانِ]

For Example

أُمٌّ، أَبٌ

أُخْتٌ

(vii) The همزه Existed in the begning of letter's is also همزة القطع

إِلَى، إِنْ، إِذْ

CORRECT METHOD OF WRITTING

Correct Method of writing is that we Should must Show the Symbol of Split علامت قطع (ع) where There is همزة القطع Existed

However for همزة الوصل There is no need of showing any Symbol.

But Please note that Holy Quran Printed in Arabic Countries They used to Show the Symbol (صہ) of Joining علامت وصل on the همزة الوصل

64:10 _: You have already told that ا - و - ی are weak letters

الف is always and must Existed without any حرکت (VOWEL)

Thats why it is Excluded from the List of Arabic alphabets, But الف is described in the Week letters حرف علة, Just because و & ی mostly changed in formation of الف

So According to imposing the Vowel Points حركات There are only Two Weak Letters حروف علة

و ، ى

64:11 Those حروف علة (و ، ى) are used for a bit Prolongation of the Vowels (حركات) imposed on the Letters

for Example بَ To بَا

بُ To بُو

بِ To بِى

Because with the Prolongation of فتحة ، ا (الف) is Produced and with Prolongation of ضمة a و (واو) is Produced. and with the Prolongation of كسرة a ى is Produced That's why فتحة is called Compatible Vowel of ا (الف)

ضمة " " " " " و (واو)

and كسرة " " " " " ى (يا)

Compatible Vowel is موافق حركة

64:12 Probably in most Languges of world, People of native Language feel difficuties in to the Pronounciation of many of Words. and They speak or Write Those words by changeng a different ways

For Enample in English
CAN NOT → "Can't"
AND "n"

In Arabic Quantity or number of those types of words are Comparatively more which are changed while in writing or speaking

The Experts of Etymology had discovered That unanimously Those changes are of Three types,

However Then those Three types are further classified in many types, which will be described in more details in next Lessons.

At the moment we have to understand the nature of those three types

1, تخفيف (REDUCTION)

Which means همزة is omitted (or deleted or removed) or will be Changed by Some other Weak letter (حرف علة)

2. إدغام (ASSIMILATION)

Which means Two Same letters are Two Letters of Same Point of Articulation هم جنس, هم مخرج

will be Pronounced by mixing them By which تشديد (NUNNATION) is Produced

For Example حَبَبَ ← حَبَّ

3 تعليل (CHANGING)

Which means a weak Letter is omitted (حذف) or Changed with another weak letter, which means making Compatible (موافق) with The Vowels of the Letter which is before it. or the Vowel of letter which is before it, making this Vowel Compatible to this weak Letter.

weak Letter

DON'T WORRY ABOUT EXAMPLES THIS LESSON IS JUST INTRODUCTION ALL DETAILS WILL BE DESCRIBED IN NEXT LESSONS RESPECTIVELY.

ماہرین علم الصرف

The Experts of Elymology had also discovered That all above Changes are Came into existence by very specific rules and regulations.

We have to Learn those specific rules and regulations in Next Lesson.

But before this stage we have to understand the kinds of weak or defective verbs.

When we cleanly understand the kinds of weak verbs then it will be very easy to understand their specific rules and regulations of Changes. [IN WEAK LETTER]

قواعد تعلیل فی غیر صحیح افعال

WEAK VERBS (2)
(KINDS)

(۲) غیر صحیح افعال
(اقسام)

65:1 There are many classifications of verbs in Arabic.

for Example (i) According to TENSE There are Two Kinds of Verbs

فعل ماضی . فعل مضارع

Past Tense

Imperfect Tense

(ii) According to Numbers of real letters in the Root, There are two types of verb

(a) 3 letters verbs are called

Triliteral ثلاثی

(b) 4 Letters verbs are called

QUADRITERALS رباعی

Then there are Two more Types of ثلاثی and رباعی, according to adding more Letters in the root [or not adding more letters in the root]

Like SIMPLE Triliteaval ثلاثی مجرد
عَمَلَ

Increased Triliteval ثلاثی مزید فیه
اِسْتِعْمَالٌ

Simple Quadriliteral رباعی مجرد
بَعْثَرَ

INcreased Quadriliteral رباعی مزید فیه
فِرْطَاسٌ تَدَحْرَجَ

There are another Type is also Existed which called

SIMPLE QUINTILITERAL خماسی مجرد

INCREASED QUINTILITERAL خماسی مزید فیه

خَنْدَرِيْسٌ

سَفَرْجَلٌ

Please note خماسی WORDS are used not too much and not discussed in details

اقسام فعل بلحاظ حروف مادہ

- ثلاثی
  - مزید فیہ
  - مجرد
- رباعی
  - مزید فیہ
  - مجرد
- خماسی
  - مزید فیہ
  - مجرد

(iii) Active Tense فعل معروف

Passive Tense فعل مجہول

INTRANSITIVE VERB فعل لازم

TRANSITIVE VERB فعل متعدی

above are more 4 Types of Verbs In Arabic. Please note we have already studied in details in The Part - No 2 of Those Notes.

فعل معروف، فعل مجہول، فعل لازم

Those are already discussed in details. فعل متعدی

65:2 There are Two types of Verb according to the nature of the letters of the Root of word which are called

صحیح ، معتل

(SOUND) (WEAK)

صحیح (SOUND) is that Verb who has all Sound letters (صحیح حروف)

For Example طَلَبَ

معتل is that verb who has any weak letter (حرف علة) in the Root of the verb

For Example أَكَلَ

We have already told you that الف is not existed in any Root. Thats why فعل معتل is that verb which has any of Two letters which mean و ، ی

65:3 Then there are further Two types of فعل صحیح (SOUND VERB)

صحیح سالم + صحیح غیر سالم

(SOUND PERFECT) SOUND IMPERFECT

صحیح سالم :- SOUND PERFECT Verbs are those verbs. in which There is no ہمزہ and not any Letter is repeated in the Root of the verb

FOR EXAMPLE نَصَرَ

صحیح غیر سالم is that Verb in which ہمزہ is existed in the root of verb or a Letter is repeated in the root of the Verb

for Example قَرَءَ OR قَضَضَ

65:4 Same as there are Two Types

فعل صحیح غیر سالم

SOUND IMPERFECT VERB

which are called

مهموز مضاعف

[ASSIMILATED OR DOUBLED VERB]

(HAMZATED VERB)

مهموز HAMZATED VERB is that Verb which has a همزة in the Root of Word

أَمِنَ

مضاعف ASSIMILATED OR DOUBLED VERB is that verb in which A Letter is existed in the Root of a Word Two Times

ضَلَّ ، مَدَّ

(ض، ل، ل) (م، د، د)

Please note in مضاعف, mostly a Letter is existed repeatedly in the Place of فاء کلمہ and عین کلمہ

(Letter ع) (Letter Laam)

For Example ضَلَّ (ض، ل، ل) مَدَّ (م، د، د)

Please note there is very less chance of repeating of same letter in the place of كلمه فاء and كلمه عين

(Letter Faa) (Letter Laam)

For Example تَتَسَّرُ

(LION)

Same as there is very less chance of repeating of same letter in the place of كلمه فاء and كلمه لام

(Letter Faa) (Letter Laam)

For Example قَلَقٌ

(ANXIETY)

65:5 There are 4 types of فعل معتل (WEAK VERBS) According to position of حرف علة in the Root of فعل معتل

مثال — : ANALOGOUS VERB

اجوف — : HOLLOW VERB

ناقص — : DEFECTIVE VERB

لفيف — : DEFECTIVE VERB WITH TWO WEAK RADICALS

Detail of 3 kalma's Compatibility

كلمه فا — طالب

كلمه عين

كلمه لام

فعل ثلاثی مجرد

Pattern فَعَلَ

فا

عين

مثال (ANALOGUE VERB) مثال is That type of فعل معتل which has حرف علة in the Place of (كلمة فاء) Letter Faa,

وَعَدَ

حرف علة "و"

اجوف (HOLLOW VERB) is that type of فعل معتل which has حرف علة at the Place of كلمة عين (Letter AIN)

For example -

بَيَعَ

حرف علة

ناقص (DEFECTIVE VERB) is that type of فعل معتل which has حرف علة at the Place of كلمة لام (Letter Laam)

For Example -

خشي

حرف علة

لفيف (DEFECTIVE VERB WITH TWO WEAK RADICALS) is That Type of فعل معتل, which has Two حرف علة in the Root of VERB

For Example:

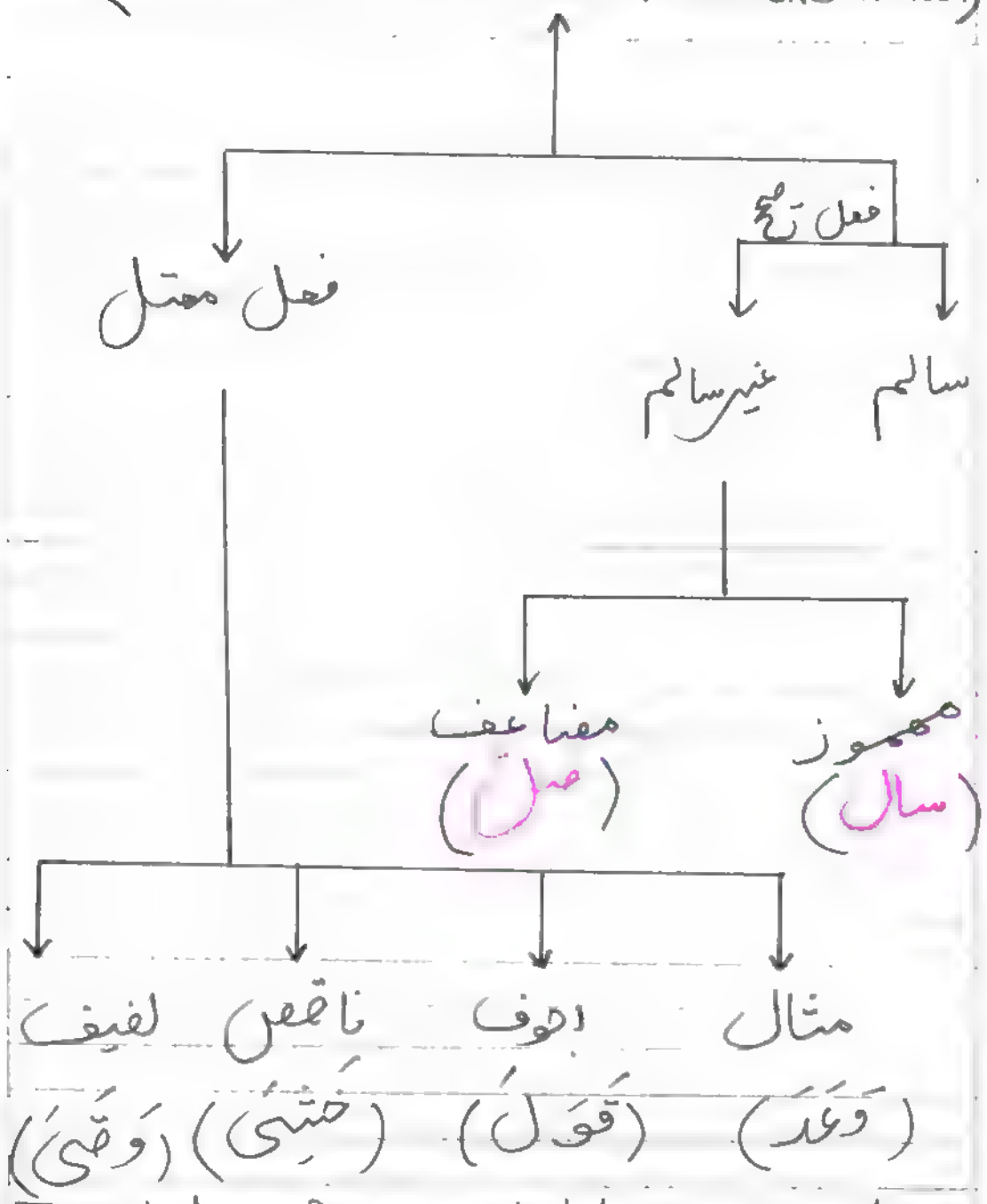
TWO WEAK LETTERS in Same word

رَوَى + وَقَى

65.6 We can easily understand Those Kinds with the help of Table below.

KINDS OF VERB

(ACCORDING TO THE NATURE OF LETTERS IN ROOT)



Translation of above Kinds are Just reminder for students, already given in Previous Pages

65:7 If we ignore the Sub categories of above Types of Verb (KINDS according to the nature of Letters in the root of a Verb)

Then there are following Kinds of Verb.

(i) صحيح (SOUND) in which all Letters are sound ضَرَبَ

(ii) مهموز (HAMZATED) in which There is a همزة in the root سَأَلَ

(iii) مضاعف (ASSIMILATED) in which a Same Letter Existed Two times ضَرَّ

(iv) مثال (ANALOUGE) in which حرف علة Existed in Place of فاء كلمه وَعَدَ

(v) اجوف (HOLLOW) in which حرف علة Existed in Place of عين كلمه قَوَلَ

(vi) ناقص (DEFECTIVE) in which حرف علة existed in the Place of لام كلمه خَشِيَ

(vii) لفيف DEFECTIVE (VERB WITH TWO RADICALS) in which Two حروف علة existed in the Root of Verb and both حرف علة are different (وَقَى

(A PERSIAN MOST POPULAR STANZA)

صحیح است و مثال است و مضاعف
لفیف و ناقص، مهموز و اجوف

65:8 There is another definition of فعل صحیح Sound verb is existed in few books

(i) There is no Hamzah existed in the root of verb

(ii) There will be no repetition of Same Letter in the Root

(iii) There is no حرف علة in the root of word.

According to this definition مهموز and مضاعف are also included in فعل غیر صحیح (WEAK VERB)

But if we classify on the basis حروف علة + حروف صحیح Then مهموز and مضاعف will be included in فعل صحیح (SOUND VERB)

However/Because مهموز and مضاعف both have been facing changes, thats why those (مهموز، مضاعف) are included in فعل صحیح غیر سالم (SOUND IMPERFECT VERB)

Which means

ACCORDING TO LETTERS THOSE ARE صحیح (SOUND)

ACCORDING TO CHANGES THOSE ARE غیر سالم (IMPERFECT)

65.B.: Now you have to note this matter that what is the (important) discussion has been done relevant to the Letters of the root of words. Its Base is فاء کلمہ، عین کلمہ، لام کلمہ

Thats why if weak letter حرف علة and همزة is existed with فاء کلمہ، عین کلمہ، لام کلمہ

Then Just due to this cause That word is not included in معتل، مهموز

For Example First Person of باب افعال is أُفْعِلُ its همزة is not at Place of فاء کلمہ، عین کلمہ and لام کلمہ

Thats why all words of Sound letter Roots which will be formatted on this pattern are not accepted as

مهموز

For Example

أَدْخَلَ

أَكْرَمَ . أَخْرَجَ

are not

(مهموز)

Same as patterns of Dual and Plural persons of Third Person masculine of past active Tense

(فعل ماضي معروف)

are-

فَعَلَا فَعَلُوْا

This Paradigm or Conjugation is called

صرفِ كبير

فَعَلَ	فَعَلَا	فَعَلُوْا
فَعَلَتْ	فَعَلَتَا	فَعَلْنَ
فَعَلْتَ	فَعَلْتُمَا	فَعَلْتُمْ
فَعَلْتِ	فَعَلْتُمَا	فَعَلْتُنَّ
فَعَلْتُ	فَعَلْنَا	فَعَلْنَا
فَعَلْتُ	فَعَلْنَا	فَعَلْنَا

Just as a reminder Complete Paradigm تصريف is given for Past active Tense فعل ماضي معروف

Please note there are الف and واؤ are in فَعَلَ and فَعَلُوا

Those الف and واؤ are Extra with Existing ف, ع & ل
Thats why the words which will be formatted on the Pattern of roots of Sound Letters are not considered as مُعتل (WEAK)

for Example ضَرَبَا، ضَرَبُوا
are not شَرِبَا، شَرِبُوا
Considered as مُعتل

Please note by imposing Nunnation تشديل on the كلمه عين
of باب تفعيل
باب تفعّل

It never become a مضاعف
The main cause is that There is repetition of كلمه عين.

65:10 Be carefull relevant to the kinds of weak verbs. Sometimes those kinds are overlapping متداخل

Which means A root can be Same time

مهموز and مضاعف.

For Example

أ ز ز

A root is Same time

مهموز

AND

معتل

For Example-

أ ت ى

أ ت ى

Two types of rules are applied on above words أ ز ز and أ ت ى

Thats why First of all معتل is discussed in many books of Etymology Because There are many Rules are discussed in معتل, After معتل They discussed مضاعف Then they discussed مهموز

So in Traditional Books of Arabic Grammer They start from HARD TO EASY Concepts. But we followed the Experts of Arabic Who start from EASY CONCEPT TO HARD CONCEPT, which mean we shall discuss with First مهموز Then مضاعف and in Last معتل

We Shall discuss about overlapping roots (متداخل مادّات) after describing the specific rules of all three Kinds of WEAK Verbs

مهموز، مضاعف، مثال

EXERCISE NO.61 (A)

تمرین (الف) ۶۱

Explain following roots, That Those are relevant to which kind of Seven types (هفت اقسام)

Please not word هفت Means Seven in Persian Language

صحیح، مهموز، مضاعف، مثال، اجوف، ناقص، لفیف

(Alhamdu-lillah I know Persian Language as well)

I Love Arabic because

احبوا العرب لثلاث
لانی عربی، والقرآن عربی
وکلام اهل الجنة عربی

الهی صلی علی حبیبک وشیرنا محمد وآله وبارک وسلم بعدد ما علم الله

The roots which are relevant to 2 types, Describe their both types as well

1. أ م ر - أ م م

ج ي ء - ر و ي

و ر ي - ي س ر

س س ر - س ر ر

أ س س - ق و ل

ب ي ع - س و ي

ر ض و - ر أ ي

ي م م - أ ي ي

و ق ي - ب ر ء

س أ ل -

EXERCISE. NO. 61. (B)

رقم التمرين ٦١ (ب)

Describe The ROOT (مادة) of following Nouns and verbs. What is kind Describe, as well, [ROOT & Kind]

يَذْهَبُ - يَأْكُلُ - يَدْعُو (He calls)

ذَهَبُوا - وَهَبَ (He awarded)

تَقَبَّلَ - (He was honoured) عَزَّ

تَقَوَّلَ [He Made up a Talk]

سُئِلَتْ - يَقُصُّ (He describes a Tale)

مَلَأَ (He filled)

قَاتَلَ - يَكُونُ - لَيَسْمَعَنَّ

أَدَبٌ - بَأْسٌ - عَزِيزٌ - نُنَزِّلُ

مَمْلُوءٌ - يَسَّرْنَا (We made it easy)

مَنْصُورٌ - يَسِيرٌ

THE DIFFERENCE OF الف AND هَمْزَة AND KINDS OF هَمْزَة

FIRST LETTER OF ARABIC ALPHABET IS الف, MAIN SIGN OF الف IS THAT, IT HAS NO VOWEL POINTS ضَمَّة، كَسْرَة، فَتْحَة، سُكُوْن

IF VOWEL POINTS ARE IMPOSED, THEN THIS الف IS KNOWN AS هَمْزَة, AND CAN BE WRITTEN IN BOTH WAYS AS BELOW

ا OR ء → HEAD OF LETTER ء

صِرَاط → [الف]

بَأْس → هَمْزَة

اِسْتِعْمَالِ هَمْزَة فِي مُرَكَّبَات

USE OF هَمْزَة IN COMPOUNDS

اَلصَّادِقُ وَالْمُحْسِنُ

ا → هَمْزَةُ الْوَصْل.

هَمْزَةُ الْوَصْل
JOINING HAMZAH

اَلشَّمْسُ وَالْقَمَرُ
(MUST NOT PRONOUNCED)

هَمْزَةُ الْقَطْع
DIVIDING HAMZAH

قُلْ هُوَ اللّٰهُ أَحَدٌ

وَإِذْ قَالَ رَبُّكَ
(MUST BE PRONOUNCED)

هَمْزَةُ اِسْتِخْبَار
TELLING NEWS (HAMZAH)

أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ...

هَمْزَةُ اَمْر
ORDERING HAMZAH

أَقِمِ الصَّلٰوةَ لِدُلُوكِ الشَّمْسِ...

هَمْزَةُ تَسْوِيَة
EQUALITY HAMZAH

أَأَنْذَرْتَهُمْ أَمْ لَمْ
تُنْذِرْهُمْ لَا يُؤْمِنُونَ...

هَمْزَةُ اِسْتِفْهَام
QUESTIONING HAMZAH

أَلَمْ يَجِدْكَ يَتِيمًا فَآوَى

هَمْزَةٌ نِدَائِيَّةٌ

CALLING HAMZAH

أَ مُنْفِقًا مَالَكَ! ابْدَأْ بِمَنْ تَعُولُ

أَ مُنْكَبًّا عَلَى الدُّنْيَا أَكْثِرْ ذِكْرَ

هَاذِمِ اللَّذَّاتِ

أَ حُمَيْرَاءُ! لَا تَأْكُلِي الطِّيْنَ فَإِنَّهُ

يُفْطِمُ الْبَطْنَ. يُفْنِي اللَّوْنَ

هَمْزَةُ الْمُتَوَسِّطَةِ الْمُفْرَدَةِ

MIDDLE SINGLE HAMZAH

حَيَاةُ الطُّفُولَةِ

مَمْلُوءَةٌ بِالْبَهْجَةِ وَالسَّعَادَةِ

هَمْزَةٌ أَصْلِيَّةٌ

ORIGINAL HAMZAH

إِنَّا إِنْشَآؤُهُنَّ إِنْشَآءً

هَمْزَةٌ إِبْتِدَائِيَّةٌ

INITIAL HAMZAH

أَشْرَبُ الْمَآءَ

هَمْزَةٌ مُتَوَسِّطَةٌ

MIDDLE HAMZAH

أَنْتَ مُؤْمِنٌ

هَمْزَةٌ نِهَايَةٌ

LAST HAMZAH

أَنْتَ بَطِيءٌ

مهموز الفاء

HAMZAH IN LETTER فا POSITION IN EXAMPLE

أَمَلَ

فعل

فا POSITION

ع POSITION

لام POSITION

مهموز العين

HAMZAH IN LETTER ع POSITION

سَأَلَ

مهموز اللام

HAMZAH IN LETTER ل POSITION

قَرَأَ

همزة المتكلم

HAMZAH OF FIRST PERSON

إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ .

همزة المتطرفة

EXTREME HAMZAH

شَاطِئِ الْوَادِ الْأَيْمَنِ

همزة زائدة للتأنيث

EXTRA HAMZAH FOR FEMININE

صَحْرَاءَ

FEW MORE TYPES OF همزة

الهمزات العجيبة

همزة السلب والازالة والنفي

DEPRIEED, COMPENSATED NEGATED HAMZAH

وَأَقْسِطُوا إِنَّ اللهَ يُحِبُّ الْمُقْسِطِينَ.

همزة التعدي والنقل

USURPATED AND COPIED HAMZAH

أَعْلَمْتُ زَيْدًا خَالِدًا نَاجِحًا

DEVELOPED HAMZAH → همزة الصيرورة

أَثْمَرَتِ النَّخْلَةُ

همزة الدخول

ENTERING HAMZAH (PLACE AND TIME)

PLACE → أَعْرَاقِ فُلَانٍ

TIME → فُلَانٍ

أَصْبَحَ وَأَمْسَى وَأَشَامَ

همزة المصادفة او الوجدان

ACCIDENTAL OR CONSCIENTIOUS HAMZAH

أَحْمَدْتُ زَيْدًا

همزة الاستحقاق (او التحينونة)

ENTITILED OR ARTICULATED HAMZAH

أَحْصَدَ الزَّرْعُ، أَجْرَمَ التَّمْرُ.

22-12-2020 HAMZATED VERB (1)

(66 1) (1) مهموز

You have already studied in the Previous Lessm that if همزة Existed in the root of a Verb, Then this Verb is called مهموز

Now you have to Note if همزة is Existed in Place of فاء كلمة, Then it is called

مهموز الفاء :-

HAMZATED WITH "FAA"

For Example أَكَلَ

If همزة is existed in the Place of "فاء كلمة" Then this it is Called "مهموز العين"

HAMZATED WITH AIN

For Example "سَأَلَ"

IF همزة is existed in the Place of "لام كلمة" Then it is called

مهموز اللام

HAMZATED WITH LAAM

For example قَرَأَ

66:2 .. Most Changes are occured in the

مهموز الفاء "HAMZATED WITH FAA"

However There are negligible Changes occured in the

مهموز العين + مهموز اللام

(Least changes)

Those changes are of Two types

① COMPULSORY CHANGES

(2) OPTIONAL CHANGES

The meaning of compulsory Change is that all of Arab world including all different Tribes must Change Word definitly when speaking and writing.

And optional changes are that Changes, ~~which~~, many of Tribes

PRONOUNCE AND WRITE IN ITS ORIGINAL FORMATION (A WORD)

AND MANY OF TRIBES

PRONOUNCE AND WRITE THOSE WORDS IN CHANGED FORMATION

That's why Both FORMATIONS ARE CORRECT AND ACCEPTED, CUSTOMISED & FUNCTIONAL

66:3 There is only one specific ~~Rule for the Compulsory Change~~ for مهموز الفاء "Hamzated with Faa" which as follows

If Two همزه are existed, in a Verb and first Hamzah همزه is Vowelled (همزه متحرک) and second همزه is silent (همزه ساکن)

We must change 2nd همزه Compatible to the LETTER OF FIRST همزه VOWEL (حرکت)

FOR EXAMPLE

IF FIRST HAMZAH HAS ـَ Then 2nd همزه Change ا (الف)
IF " " " " " " ـِ " " " " ی
IF " " " " " " ـُ " " " " و

Please note this change is not only writing but as well in Pronounciation

66:4 For Example we start with word

أَمِنَ (Be in Peace)

This word will be formatted as

أَأْمَنَ

on the Pattern of First Person of باب افعال

According to rule

2ND HAMZA WILL CHANGE IN TO الف

And then used as آمَنَ "مصدر"

Its infinitive will be formatted on the Pattern of إِفْعَال as إِأْمَانٌ

But willbe used as إِيمَانٌ

[Pattern of]

Same as First Person واحد متکلم of imperfect (مضارع) in باب افعال is أُفْعِلُ

on that Pattern the Word أُ أْ مِنَ is Formatted

But أُؤْمِنَ is used

44:5 (for memorising) (66:5) :- We can describe this rule By following formula

For

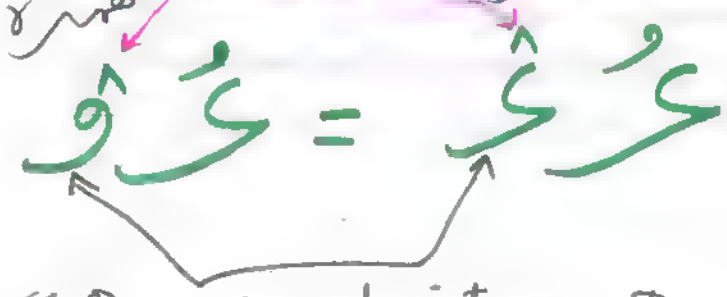
Please read from Right Side As Arabic is from Right to Left

2nd همزة changed in to الف

Because There is فتحه on First Hamzah

2nd همزة changed in to ى

Because There is a كسره under First همزة



2nd همزة changed into و

Because There is a ضمه on the First همزة

Please note This matter that if an الف is existed after a FATAHTISED HAMZAH (همزه مفتوحه)

Then there are 3 methods of WriHing

Third method is common in Arabic But also used in the URDU Language

(1) (2) (3)

However 2nd and Third method is only used HOLY QURAN

66:6 Please note There are many rules of optional changes for The formation of

(مجہول)

which are ultimately the Resuelt of difference of used of optional changes in غیر صحیح افعال

And effects of those differences are found in the Famous Seven Recitation Styles of HOLY QURAN

(سبع قرأت)

However their usage in the Common Arabic books is negligible However it is very important to describe few important rules You have to clear one point in your mind

(Page- 883 To 886 are not added But nothing is missed) *1

We just studied in the Paragraph NO 66:3 that

COMPULSORY CHANGES ONLY OCCUR WHEN THERE ARE TWO HAMZAH'S IN ONE VERB

Now Please note that

OPTIONAL CHANGE OCCURED WHERE IS ONLY ONE HAMZAH

همزہ منفردہ

which means only one Hamzah

66.7.. First Rule of optional change is that - If there is one همزہ and before it a Voweled Letter

(متحرک حرف)

In this sitution it is allowed to

CHANGE THIS HAMZAH COMPATIBLE TO THE LETTER OF FIRST HAMZA VOWEL

(حرکت)

*1 Actually 5 Pages are Reserved for to insert more details But those details were added as Page No: 876 (a) To (E) - So Page No:s missed But Mal

Materials of Arabic Grammar are not missed.

رَأْسٌ ← رَاسٌ

(HEAD)

Here همزة أ is Changed into (الف) in accordance with the vowel of letter which is before همزة because there is فتحة on رَ Thats why أ is Changed into الفا

ذِئْبٌ ← ذِيبٌ

(WOLF)

مُؤْمِنٌ ← مُومِنٌ

(Believer)

Are or Can be spoken or written and in many Recitation Styles, Thos Words are written and recited.

66:8 - Second rule for optional Changes is that

if همزة منفردة (Single Hamzah) is FATAHTISED (مفتوح)

and there is ضمة or كسرة

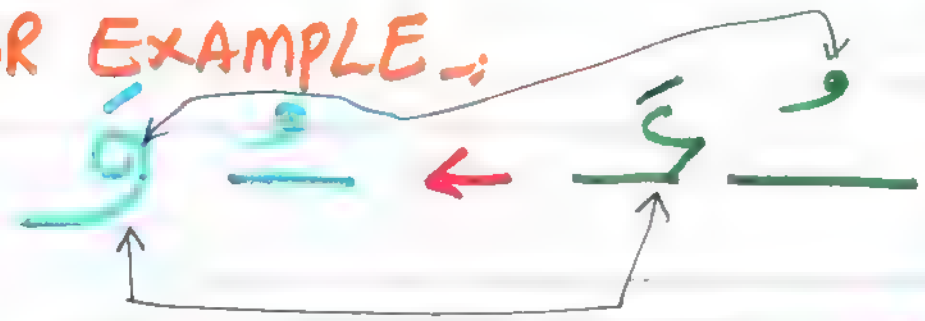
is on the letter before it

Then this Hamzah is allowed to be Changed into

Compatible to Letter OF همزة "VOWEL"

But فتحة will be Still Existed on the Changed Letter.

FOR EXAMPLE:-



DHAMAH is Changed in to و

But فتحة of Hamzah is Still on واو

890

KASRAH is Changed into ی

But فتحہ of Hamzah is Still on "ی"

For Example

هُنُؤًا ← هُنُوًّا

كُفُؤًا ← كُفُوًّا

in Both Cases Hamzah is Eleminated and only واوٌ is Pronounced.

Please note قرات حفص which is رائج Customised, Functionalised in South Asian Countries and as well in eastern Countries Like Indonesia, Malaysia. above words are pronounced in their هُنُوًّا - كُفُوًّا

Changed Version OR FORMATION

But قرات ورش

Pronounciation of WARASH which is Customised/Functionalised in the most AFRICAN COUNTRIES

Those words are being Pronounced in their original formation

هُزُوًا لَغْوًا

Please note in original formation واوُ is only used as a base or foundation of هزو, However in Changed Formation واوُ is Clearly Pronounced, same as from هِيَةٌ can be Pronounced as

هِيَةٌ

فِيَةٌ " " " "

فِيَةٌ

لِيَلَّ " " " "

لِيَلَّ

And in many Recitation Styles Those words are Prounced as above

66:9 The Third Rule of optional Change is that if همزه منفرده is voweled (متحرک) and a silent واو or a silent ی is existed before it then This همزه منفرده Changed into the Letter which is before Hamzah and then we can assimilat إدغام both Letters

For Example نبيء, نبيء

is Formatted on the pattern of فَعِيل

From the word نبأ

and this word نبيء is also recited in many rection styles (اسلوبِ قرات)

However in many recitation styles it is Changed and recited as نبيّ means

نبيء ← نبيّء ← نبيّ

Two ی are assimilated and Nunnation شد is appeared

ی is added because of كسره of ب and Hamzah is Removed

66:10 —: You have to describe the a brief Small Conjugation :

(صرف صغیر)

SMALL CONJUGATION

A conjugation in which each Third Person Singular (واحد مذکر غائب) of

Past, Imperfect (active, Passive), Imperative Prohibitive, Active (Present) Participle, Passive (Past) Participle, Noun of Place & Time adjective, Elative, Instrument Noun, Exaggrational Noun

So It is very important Exercise for a Arabic Grammar intelligent student By describing this صرف صغیر A Student can describe the whole Arabic Grammar within Just one Paragraph. Higher level Students ~~are~~ Should must be Perfect in This صرف صغیر Exercise

ماضی
مضارع
امر
نہی
معروف
مجہول
اسم فاعل
اسم مفعول
اسم ظرف
اسم زمان
اسم تفضیل
اسم آلہ
اسم مبالغہ

صرف صغیر

افعال اسماء مشتقہ

Please note we have already have ~~enough of~~ صرف کبیر

Big conjugation for Past, Imperfect Imperative and Prohibitive Noun in Book No-2

	جمع	تثنیہ	واحد	
	فَعَلُوْا	فَعَلَا	مذکر فَعَلَ	غائب
	فَعَلْنَ	فَعَلَتَا	مونث فَعَلَتْ	
	فَعَلْتُمْ	فَعَلْتُمَا	مذکر فَعَلْتَ	ماضی
	فَعَلْتُنَّ	فَعَلْتُمَا	مونث فَعَلْتِ	
	فَعَلْنَا	فَعَلْنَا	مذکر فَعَلْتُ	متکلم
	فَعَلْنَا	فَعَلْنَا	مونث فَعَلْتُ	

The above صرفِ کبیر is Just a reminder as we have excercised many times in Book No. 2,

Please note in صرفِ صغیر we Just write First word of صرفِ کبیر فَعَلَ

and Expert of Arabic Grammar has remaining 17 persons in his mind. So, صرفِ صغیر is a complete picture of that Verb (Word) with all dimensions, It depends upon the level of understanding of Student

For Brief Picture and want to finish this Chapter as soon as possible we are providing
3 Types of verbs
and 3 Types of Nouns

ماضی
مضارع
فعل امر
اسم الفاعل
اسم المفعول
مصدر

We are providing the half small conjugation صرف صغیر of word

أَمِنَ

from the باب افعال of ثلاثی مجرد

Please note in first line it is in its original formation

in Second Line its changed form is given

And the Symbols which are given in second line, Their detail is as under

P —: Permanent Compulsory Change
A —: ALLowed (means optional change)
X —: There will be no Change

صرفِ صغیر

Small conjugation

ماضی مضارع امر اسم الفاعل اسم المفعول مصدر

باب ثلاثی مجرد

أَمِنَ . يَأْمَنُ . إِئْتَمِنْ (إِيْ) آمِنٌ . مَأْمُوْنٌ . أَمْنٌ

X يَامَنُ A - إِيْتَمَنَ - X - مَامُوْنٌ - X

X A - X - P - A X

باب افعال

أَآمَنَ . يُؤْمِنُ . أَأْمِنْ . مُؤْمِنٌ . مُؤْمَنٌ . إِأْمَانٌ

آمَنَ . يُؤْمِنُ . آمِنْ . مُؤْمِنٌ . مُؤْمَنٌ . إِيْمَانٌ

P - A - A - P - A - P

EXERCISE NO 62

تمرین (۶۲)

Describe a small conjugation (صرف صغیر) similar to above example for word أَلِفَ Except باب افعال and ثلاثی مجرد for ابواب مزید فیہ

The meanings of this word used in different categories (مختلف ابواب) are given as below

أَلِفَ To be familarised
To be Loved

(افعال) To get acquainted
To get Habituated

تَفْعِيْل :- To gather Somebody
To collect Somebody

مفاعلة Love each other
To Love each other
another word → Showing affection for Each other

تفعل - To gather

تفاعل To gather

إستفعال To want Love

إفتعال To UNITE

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HAMZATED (2)

مهموز (٢)

67:1 You have studied many rules of مهموز and practised as well. Now you have understand few more matters about مهموز.

67:2 There are 3 verbs of مهموز الفاء

The original formation of their impartive verb (فعل أمر) should be

① أَمَرَ (To order) (ن) باب نَصَرَ يَنْصُرُ

② أَكَلَ (To eat) (ن)

③ أَخَذَ (To catch) (ن)

① أُؤْمُرْ

② أُؤْكُلْ

③ أُؤْخُذْ

Respectively

But all Arab People (اهل لغة)
only used 2nd Person of imperative Verb صيغه فعل امر حاضر of Those 3 Verbs of simple Trilitteral

فعل ثلاثی مجرد

against The rule as below

مُرْ، كُلْ، خُذْ

Respectively -

According to rule Those should be

أُوْمُرْ. أُوْكُلْ. أُوْخُذْ

67:3 Another Characteristic of of word أَخَذَ is that it is abo used against rule in

باب افتعال

in which its original Formation is as under

اِئْتَخَذَ يَأْتَخِذُ اِئْتِخَاذًا

مصدر (infinitive) مضارع (imperfect) ماضی (past)

(To clarify مراد of ت, written again) اِئْتِخَاذًا

Which Should be Changed according to rules as under

Read

اِئْتَخَذَ يَأْتَخِذُ اِئْتِخَاذًا

But Arabic People (اهل لغة)
Specially for This verb (فعل)
They change ہمزہ in ت and then
Assimilate ادغام in the ت
of باب افتعال

Read

Which Mean

اِئْتَخَذَ ← اِتْ تَخَذَ ← اِتَّخَذَ	ماضی past
يَأْتَخِذُ ← يَتْ تَخِذُ ← يَتَّخِذُ	مضارع imperfect
اِئْتِخَاذًا ← اِتْ تِخَاذًا ← اِتِّخَاذًا	مصدر Infinitive

Please be carefull at the time of reading must read from Right side as Arabic From Right to left

The main cause of using of and Practicing those 3 verbs is only that

"The difference Persons (صيغات) from Changed formation of 2nd Person Imperative Verb فعل امر حاضر

مُرْ، قُلْ، خُذْ + اِتَّخَذَ

are used repeatedly in abdundce

بكثرت و با تكرار

in HOLY QURAN

القرآن الكريم

Please note all the Struggle to Learn Arabic is to understand Holy Quran and HADITH Mubarakah without any Translation.

67:4 Please mediate For matters

(تركيز كامل للذهن)

about a word سَأَلَ

its original formation of imperfect (مضارع) is يَسْأَلُ

Not only written but also Pronounced as well

But in Holy Quran it is also written as يَسْئَلُ

But Sometimes it is used as يَسَلُ

against customised rule.
Same as its original formation of Imperative Verb فعل أمر is

اِسْئَلْ

if it is existed in between the Sentence, Then mostly it is used as it is اِسْئَلْ.

But if it is used in the beginning of Sentence then it is used as سَلْ

For Example -

سَلْ بَنِيْ إِسْرَائِيْلَ

(البقرة - 211)

67:5 Please note in the Persons of Hamzated with ئ

(صيغات مهموز الفاء)

where original Hamzah (همزه اصليه) of letters ف

كلمه فاء

Changed with ئ + و due to the Compulsory Specific rule of vowel حركت of همزة الوصل Before it (ئ)

[As described in Paragraph-No-66:3 Page-No.879]

if there is a forward connecting letter

for Example "و" + "ف" + "ثمّ"

Existed before those Persons صيغات

Then همزة will be RETURNED BACK

in the Positions of ئ + و

and Pronounced with the letter which is before it

and همزة الوصل will not be Pronounced "صامت" and mostly omitted or deleted or removed in writing as well

For Example From Root ا م ر

The word ائْتَمَرَ

(To consult or To plot a consipiracy)

was formed from باب افتعال

under the rule of imperative verb فعل أمر

it will be Pronounced and written after. as وَ

وَأْتِيْ

Same as imperative Verb (فعل امر) اِئْذَنْ of أَذِنَ was formatted.

But actually it will be فَأْذَنْ

As Pronounced in Holy Quran

فَأْذَنْ لِّمَنْ شِئْتَ مِنْهُمْ

(سورة النور - 62)

"O my beloved Holy Prophet"

اَللّٰهُمَّ صَلِّ عَلٰى حَبِيْبِكَ وَسَيِّدِنَا مُحَمَّدٍ

وَّآلِهٖ وَبَارِكْ وَسَلِّمْ بِعَدَدِ كُلِّ

مَعْلُوْمٍ لَّكَ

"Give Permission to whom you please of them"

Please note in both examples Returned back and همزة اصلية is deleted همزة الوصل

Please note صلى is a Prayer/request to ALLAH for Elevating the Grades of our beloved Holy Prophet صلى الله عليه وآله وسلم You can Pray to ALLAH be praised as you wish.

Hower in This Situation همزه اصلیه
of imperative verb

(فعل امر) of مُر

also return back and became

وَامُرْ But Please note

همزه اصلیه of خُذ + مُل

never returned back but

Read and written as

وَمُلْ وَخُذْ

67:6 if a Noun definite
with Article آل

(معرف بالّام اسم)

is existed after همزه استفهام

which is

همزه القطع

Then in This situation همزه استفهام
is prolonged with a مَدّ

(لام تعریف)
(Laam - of admiration)

For Example أَالرَّجُلُ

Changed as (is MAN)

آلرَّجُلُ

written and pronounced as well

Same as أَاللَّهُ

(is ALLAH)

is written and Pronounced as آللَّهُ

Are Two male animals أَالذَّكَرَيْنِ

is written and آلذَّكَرَيْنِ

Pronouned as

(What NOW) أَالْأَنَ

آلْأَنَ OR آلْآنَ

But in Holy Quran

it is written as → آلْئَنَ

67:7 Second option is that after همزة استفهام There may be a verb existed, with which begins with همزة الوصل

For Example any Person (صيغة) of باب افتعال "باب استفعال"

In This Situation only همزة استفهام is pronounced and written However همزة الوصل is deleted in Pronounciation and writting.

For Example

(Do you People Considered will be)

أَإِتَّخَذْتُمْ

Pronounced and written Same as

أَتَّخَذْتُمْ

Are you arrogant

أَإِسْتَكْبَرْتَ

Pronounced and written

أَسْتَكْبَرْتَ

Did you ask for for giveness

أَإِسْتَغْفَرْتَ

Pronounced and written as

أَسْتَغْفَرْتَ

67:8 Please note This matter very carefully that the rule of compulsory change is not applied on the above both situations of

There are Two conditions for the Rule of compulsory change

① Two HAMAZA'h need to be existed in one word

But همزة is not a letter of relevant word in above situation Thats why this condition is not fullfilled

② Second condition is that همزة must be silent "ساكن" There will be vowel ٨ سكون on the همزة

But in above situation همزة الوصل is vowelled متحرك

Thats why 2nd condition is also not fullfilled

This is the main cause above changes are written separately

VOCABULARY

كلمات

① أَمْنًا *(س) أَمِنَ To be safe
To be Satisfied

أَمَانَةً (ک) To be honest

أَفْعَال . To give Peace - Verify

② أَخَّ (تفعيل) To back

تَفَعُّل - استفعال = Stay behind

آخَرُ = Secondary - آخِرٌ - Last

③ قُبُولًا (س) قَبِلَ = To take
To accept

④ رُشْدٌ = Wisdom - understanding

* باب سَمِعَ يَسْمَعُ

⑤ أخذ (ن) أخذا = To catch

افتعال = To make

⑥ عدل (ض) عدلا = To equalize

عدل = Something equal
Justice

⑦ عجل (س) عجلا = Hurry up

تفعل = To Hurry

⑧ أمر (ن) أمرا = To order
(س - ک)

إمارة

[باب سمع يسمع
كرم يكرم]

To be ruler
To be an administrator

⑨ أنس (س) أنسا = To Love
To be acquainted

افعال = To get acquainted,
To see familiar. To
Get used to Listening

أنس (س) أنسا = To Love
To be acquainted

افعال = To get acquainted
To see familiar
Get used to Listening

It is revised again for clarification.

(10) رفع (ف) رفعا To remove
To repel

(11) هجر (ن) هجرا = To Leave
Abandon

مفاعلة = To migrate

(12) أذن (س) أذنا = Listen carefully
To give permission

تفعيل = To inform
The call to prayer

(13) أدم (ض) = (س) أدما = Having a wheatish color

(14) بَئُسَ (ک) بَأْسًا = To be Strong.

بُؤْسًا (س) = To be very Poor

افتعال = To be very Sad

EXERCISE NO 63

رقم التمرين (٦٣)

(i) Describe Person صيغه. Root مادہ, Kinds of Hamzated Nouns and Verbs مہموز اسماء وافعال of underlined words from the [Pointed] Following Ayaats of Holy Quran

(ii) Describe their Diacritical case اعرابی حالت and what is the cause of this diacritical case.

(iii) Now Translate in English complete Ayaat Mubarakah

① وَمِنَ النَّاسِ مَنْ يَّقُوْلُ
اٰمَنَّا بِاللّٰهِ وَبِالْيَوْمِ الْاٰخِرِ وَ
مَا هُمْ بِمُؤْمِنِيْنَ

② يٰاٰدَمُ اسْكُنْ اَنْتَ وَزَوْجُكَ الْجَنَّةَ
وَكُلَا مِنْهَا

③ وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ وَّلَا يُؤْخَذُ
مِنْهَا عَدْلٌ وَّلَا هُمْ يُنْصَرُوْنَ

④ كُلُوْا وَاشْرَبُوْا مِنْ رِّزْقِ اللّٰهِ

⑤ قَالُوْا اَتَتَّخِذُنَا هُزُوًا

⑥ وَاِذَا قِيْلَ لَهُمْ اٰمِنُوْا بِمَا اَنْزَلَ
اللّٰهُ قَالُوْا نُؤْمِنُ بِمَا اُنْزِلَ عَلَيْنَا

⑦ وَقَالُوا اتَّخَذَ اللّٰهُ وَلَدًا

⑧ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ
عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ

⑨ أَيَأْمُرُكُمْ بِالْكُفْرِ بَعْدَ إِذْ أَنْتُمْ
مُسْلِمُونَ

⑩ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا
فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ

⑪ فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّى
يُهَاجِرُوا فِي سَبِيلِ اللّٰهِ

(12) يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ
وَرَسُولِهِ

(13) وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا لَمْ
يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ

(14) فَأَذَّنَ مُؤَذِّنٌ بَيْنَهُمْ أَنْ
لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ

(15) فَخُذْهَا بِقُوَّةٍ وَأْمُرْ
قَوْمَكَ يَأْخُذُوا بِأَحْسَنِهَا

(16) وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ
اللَّهِ عَلَيْهِ

(17) وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ

(18) لَوْ أَنفَقْتَ مَا فِي الْأَرْضِ
جَمِيعًا مَّا أَلَّفْتَ بَيْنَ قُلُوبِهِمْ
وَلَٰكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ

(19) وَمِنْهُم مَّن يَقُولُ ائْذَن لِّي
(20) وَلَا تَفْتِنِّي ۚ أَلَا فِي الْفِتْنَةِ سَقَطُوا ۗ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ

(21) إِن تُصِبْكَ حَسَنَةٌ تَسُؤْهُمْ
وَإِن تُصِبْكَ مُصِيبَةٌ يَقُولُوا قَدْ أَخَذْنَا أَمْرَنَا مِن قَبْلُ
وَيَتَوَلَّوا وَّهُمْ فَرِحُونَ

(22) قُل لَّن يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا
هُوَ مَوْلَانَا ۚ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

(23) قُلْ هَلْ تَرَبَّصُونَ بِنَا إِلَّا إِحْدَى الْحُسْنَيَيْنِ
وَنَحْنُ نَتَرَبَّصُ بِكُمْ أَن يُصِيبَكُمُ اللَّهُ بِعَذَابٍ
مِّنْ عِندِهِ أَوْ بِأَيْدِينَا ۖ فَتَرَبَّصُوا إِنَّا مَعَكُم مُّتَرَبِّصُونَ

TRANSLATE IN ARABIC

① My mother recite Holy Quran After FAJAR PRAYER.

② "O" my Sisters, allow me to eat

③ Have you Seen any Wisdom in this boy?

④ "O" Our Lord, Put Love in the Hearts of Muslims.

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ASSIMILATED OR :- DOUBLED VERB -:

(1) مضاعف

This words is also written as

اَلْمُضَعَّفُ

(Rules of assimilation)

68:1 You have already Studied in The Lesson No 65 That the verbs which or Noun in which if a letter is existed two Times Then it is called (مضاعف) We also describe There that mostly both letters are Pronounced by assimilation (mix both letters in a Such manner as it Looks and Pronounced one Letter)

For Example

حَبَّ ← حَبَبَ

and this is called إِدْغَام (IDGHAAM)

Please ادغام is a very special in Topic 7 تجويد TAJWEED

(CORRECT PRONOUNCIATION OF HOLY QURAN)

Sometimes Two Similar letters مثلين are not assimilated and Pronounced separately

For Example مَدَّ (To help)

it is called فك ادغام

(When two Similar Letters not assimilated) (FAKKE - IDGHAAM)

And Now we have to Study specific rules relevant to assimilation And we shall Study rules of Non-assimilation (فك ادغام)

إنشاء الله

68:2 Please keep in mind This special matter that There are two types of Formation of مثلين two similar Letters

① The Letters فاء كلمه and لام كلمه are Same

قَلَقٌ (Anxiety)

فاء كلمه

لام كلمه

فعل

فاء كلمه

عين كلمه

لام كلمه

ثُلُثٌ (one third)

فاء كلمه

لام كلمه

Those are two Same letters But are written Separately, There is a third Letter in between them Thats why Those letter need not assimilation and Pronounced as they are written (ادغام)

68:3 There are two Possibilities for assimilation of those Letters

No-1 . if فاء كلمه and عين كلمه is Same

For example (Playing Entertaining Game) دَدَنٌ

There is no assimilation in this situation بَبَرٌ (LION)

There is Second Situations in which عين كلمه and لام كلمه are Same

For Example مَدَدٌ

in This Situation we have to carefully decide that is it شَقَقٌ

ادغام OR فك ادغام

Now Please note this matter that Now We are describing / Studing the rules which are only (related) with the Kind of مضاعف (assimilated)

Where عين كلمه and لام كلمه are Same letter

There is no relation or connection of those rules with remaining kinds of المضاعف

Now Please note that we shall use The Term مثل اوّل for the letter of كلمة عين

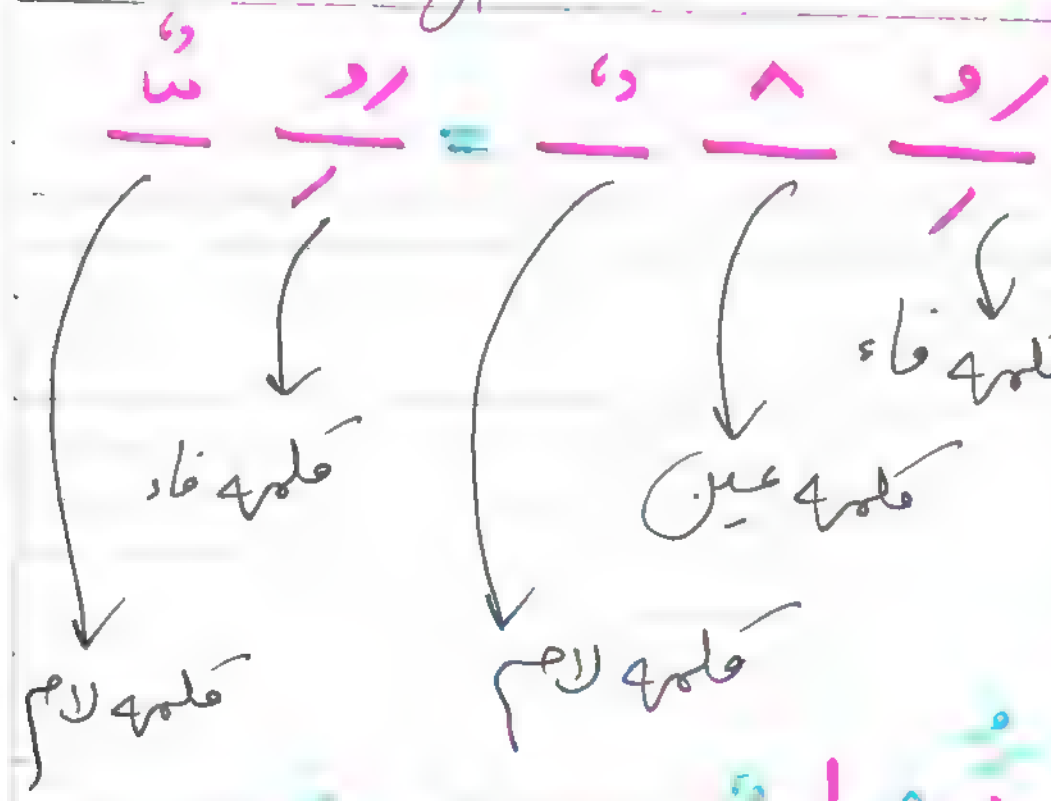
and مثل ثانی for The letter of كلمة لام

68.4 First rule for ادغام is that if مثل اوّل is silent (ساكن) and مثل ثانی is voweled (متحرک) Then we have to ASSIMILATE (ادغام) Them

From رَثَّ ← رَثْ

يَرُثُّ ← يَرُثْ

or we can say that



When ع and ل are same (مثلین)

68:5 Second rules of ادغام is that if مثل اول and مثل ثانی are voweled (متحرک) and the Letter before them is also Voweled متحرک Then remove the vowel (حرکت) of مثل اول and convert it into Silent (ساکن) Then according to first rule Assimilate (ادغام)

Then

For Example

مَدَّ ← مَدَّدَ ← مَدَّ

When this rule is Pronounced from

باب افتعال

Then its Past and imperfect
(ماضی) (مضارع)

will be originally

اِمْتَدَادَ - يَمْتَدِدُ

Which be first revolutionised first
as

اِمْتَدَّدَ ← يَمْتَدِدُ

Then according to above rule
First

اِمْتَدَّ ← يَمْتَدُّ

it will be اِمْتَدَّ Then يَمْتَدُّ as
above in color combination words

68:6 Thir rule of ادغام is that if مثل اوّل and مثل ثانی both are voweled متحرک and the letter before them is silent

Then the vowel of مثل اوّل will be Transferred to the letter which is before it and مثل اوّل will be converted into silent (ساکن). Then they will be assimilated (ادغام) into each other according to First rule

For Example

مَدَدَ ← يَمْدُدُ ← يَمْدُدُ ← يَمُدُّ

(يَمْدُدُ)

First it will be مَدَدَ which imperfect (مضارع) will be originally يَمْدُدُ which will be according this rule يَمْدُدُ Then converted into يَمُدُّ As described in above Color scheme detail

68:7 For the Excercise of above rules you have to [at least] Conjugate (brief) صرف صغیر the of given word:

We are giving the brief (small Conjugation صرف صغیر مختصر of word

شقق

from Simple Triletaral فعل ثلاثی مجرد

for باب تفعیل باب تفعیل

باب مفاعلة باب مفاعلة

In first Line original formation is given, and in Second Line Changed formation is given

Where Change is not required There we have ✗ Pointed.

Please note insted of 12 Persons (صیغات) We are giving only 5 Persons (صیغات)

مختصر صرفِ صغیر

باب ثلاثی مجرد	ماضی	مضارع	اسم الفاعل	اسم المفعول	مصدر
	شَقَقَ	يَشْقُقُ	شَاقِقٌ	مَشْقُوقٌ	شَقٌّ
	شَقَّ	يَشُقُّ	شَاقٌّ	X	شَقٌّ

تفعیل					
	شَقَّقَ	يُشَقِّقُ	مُشَقِّقٌ	مُشَقَّقٌ	تَشْقِيقٌ
	X	X	X	X	X

مفاعلة					
	شَاقَقَ	يُشَاقِقُ	مُشَاقِقٌ	مُشَاقَقٌ	مُشَاقَقَةٌ
	شَاقَّ	يُشَاقُّ	مُشَاقٌّ	مُشَاقٌّ	مُشَاقَّةٌ

Please note from باب مفاعلة
The formation of اسم الفاعل and اسم المفعول
is same
We hope you have noted that
Imperative Verb فعل امر is not
included in above brief Congugation
The main cause of صرفِ صغیر is that we
have to describe the rule for فعل امر
in next Lesson

VOCABULARY

مدد - كلمات - مدد

① مَدَّ (ن) مَدَّا = To Pull = مَدَدًا
To Spread

افعال = To help

تفعيل = To Spread

مفاعلة
↳ Procrastination

تَفَعُّل = Spread out
= To Pull

تفاعل = Pull together
= making a thread
or a cord

افتعال = To be stretched
or stretched

استفعال = Ask for help

شَقَّ (ش ق ق) (Root)

شقق

شَقَّ (ن) شَقًّا - To split
To dig
To Tear

مشقة = To be difficult

تفعيل = To split
To tear

مفاعلة = To oppose

تفعل = Explode

تفاعل = Enmity

انفعال = Explode

افتعال - Take a torn Piece

Please note with same root, different categories are showing different meanings

V. IMP → Just with one Root, when this one root is patterned with different categories as in ثلاثی مزید فیہ Then meaning is changed with new باب according to characteristic of باب Special

خاصات ابواب [57]

Please note There is Special Episode of ARABIC GRAMMAR which is called خاصیات ابواب characteristics categories → In this episode we have to Learn the properties of will be discussed in Separate Part of notes.

EXERCISE. NO. 64

رقم التمرين (64)

Describe complete brief conjugation (صرف صغير) of word مزيد
From ابواب مزيد فيه + ثلاثي مجرد
Except باب افعال

2. Describe (complete) brief Conjugation (صرف صغير) of Word مشتق From Categories of

باب تفعل
تفاعل
افتعال
انفعال

Which mean
6 Persons of افعال
+6 Persons of اسماء مشتق
حافی، مضارع، مصدر، امر، نهی
اسم الفاعل، اسم المفعول
اسم ظرف، اسم صفت
اسم تفضیل، اسم آلہ
اسم المبالغة

*1 Please note حافی معروف و مجہول
مضارع معروف و مجہول *1
Both should be in صرف صغیر

Both active معروف
& Passive مجہول

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مضاعف (۲)

ASSIMILATED OR DOUBLED VERB – (2)

RULES OF NON ASSIMILATION

69:1 We have already noted in the paragraph 68:3 of Last Lesson is, "

We are studing the rules of that type of مضاعف in which فاء کلمہ عین کلمہ and لام کلمہ are same letters.

Now you have to carefully listen that

There are only 3 type of possibilities of vowels (حرکات) or silent (سکون) relevant to this type of مضاعف

Please note مثل اول is فاء کلمہ مثل ثانی عین کلمہ لام (ARABIC VERSION)

1 مثل اوّل ساکن + مثل ثانی متحرک یعنی

ENGLISH VERSION

LETTER LAAM + LETTER عین silent
VOWELED

2 مثل اوّل متحرک + مثل ثانی متحرک

Letter Laam Vowled + Letter عین Voweled

3 مثل اوّل متحرک + مثل ثانی ساکن

Letter Laam silent + Letter عین Voweled

We have already Studied the rules of assimilation for above Two Possibilities. Now we have to Study the rules for Third Possibility

69:2 Please note if مثل اوّل is voweled متحرک and مثل ثانی is (ساکن) in a مضاعف Then

They → (must not assimilate) فک ادغام

which clearly means Assimilation is Prohibited

For Example on the Pattern of

فَعَلْتَ

مَدَدَ ← مَدَدْتَ

شَقَقَ ← شَقَقْتَ

Both above words شَقَقْتَ & مَدَدْتَ will be pronounced and written in Their original formation

69:3 We have to Clear few matters in our mind before starting the discussion about Third Possibility we have to Revise This matter in our mind that the 14 Persons صیغات of Past active Tense فعل ماضی معروف

	واحد	مثنیٰ	جمع
واحد مذکر غائب	فَعَلَ 1	فَعَلَا 2	فَعَلُوْا 3
واحد مونث	فَعَلَتْ 4	فَعَلَتَا 5	فَعَلْنَ 6
واحد مذکر حاضر	فَعَلْتَ 7	فَعَلْتُمَا 8	فَعَلْتُمْ 9
واحد مونث حاضر	فَعَلْتِ 10	فَعَلْتُمَا 11	فَعَلْتُنَّ 12
واحد مذکر متکلم	فَعَلْتُ 13	فَعَلْنَا 14	فَعَلْنَا 15
واحد مونث متکلم	فَعَلْتُ 17	فَعَلْنَا 17	فَعَلْنَا 18

Please note First 5 persons

متحرک is vowled کلمہ لام

Then from 6th Person to Last 18th Person

ساکن is silent کلمہ لام

Please note in the Conjugations

(تصریف) of فعل مضارع

is silent in both کلمہ لام

Plural feminine Persons جمع مونث

From above Two Points

You have a clear idea that the application of above Rule of فک ادغام will be in which Situation (Wher rule of فک ادغام will be applied)

69:4 There is another cause of Existence of Third possibility We have already Studied in the lesson related with Imperfect (مضارع)

When we want to convert Imperfect into Jussive mood (due to any cause) مضارع مجزوم

Then we impose Symbol of silence "علامت سکون" on its آخر

So it mean, This will be same Situation in مضاعف that

مثل اوّل متحرک + مثل ثانی ساکن

Next rule of فک ادغام is related to this Situation

69:5 If in any مضاعف مثل اوّل is Voweled متحرک and مثل ثانی is Silent ساکن Then Both فک ادغام & ادغام are Permissible (allowed)

For Example the imperfect (فعل مضارع) of مَدَدَ is originally يَمْدُدُ

And from This Imperative verb فعل أمر

is formatted امدد

its This formatted use is also correct

69:6 When we need to format the فعل أمر (imperative verb) from the Assimilated imperfect (فعل مضارع) of مَدَدَ which is يَمْدُدُ

Then following step will be Performed

After Eliminating or removing The Symbol of imperfect علامت مضارع

It will be written as مُدْدُ

2 Then کلمہ لام will be changed into JUSSIVE MOOD by imposing Symbol of Silence علامت سکون on کلمہ لام and it will be written as

مُدْ

which can't be properly pronounced

3 For correct pronounciation we have to impose a vowel (حرکت) on the کلمہ لام

4 This is the rule that if a ضمہ is on the letter which is before (ما قبل) [the letter which is silent]

Then we can impose any vowel (حرکت) [فتحہ، ضمہ، کسرہ] on the کلمہ لام

That's why all three formations of imperative noun فعل امر are correct as follows

مُدَّ، مُدُّ، مُدِّ

مُدَّ ← مُدُّ ← مُدْ ← مُدُ ← مُدِ ← مُدِّ

ماضی — مضارع — Symbol of imperfect removed — کلمہ لام is in Jussive mood — Final Formation

Changes in Formation Briefly

IMPORTANT NOTE -:

If there is فتحہ / کسرہ on the Letter which is before the کلمہ لام Then we can't impose فتحہ on کلمہ لام, However we can still impose کسرہ or فتحہ on the کلمہ لام

For Example..

فَرَّ يَفِرُّ ← To اِفْرِرْ فَرَّ

مَسَّ يَمَسُّ ← To اِمْسِسْ مَسَّ

A CONFUSION ABOUT

جزم + علامت سکون

(Jussive Mood) Symbol of Silence

Please differentiate The Term جزم and علامت سکون

جزم (JAZM) is a special Mood or Condition of Imperfect Verb فعل مضارع in which There is علامت سکون Symbol of Silence is imposed on 5 Persons صیغات

علامت سکون (Symbol of Silence) '٨'

Symbol of silence is a vowel from all vowels حرکات like فتحہ, کسرہ and ضمہ

We can also Translate علامت سکون as symbol of motionlessness

A Letter which has no vowel is called ساکن (Saakin) a motionlessness Letter. With applying this symbol a Letter is motionless as it is It can't be Pronounced in continuity

Please note a Large majority of Students confused with both Terms and Think Jazm and علامت سکون symbol of motionless same

However جزم is mood of فعل مضارع in which علامت جزم is imposed by '٨'

علامت سکون - is Just a Symbol to show the motionlessness of a Letter Like (تشدید) تش

For more details Please consult Paragraph No. 40.9 at page No. 414 & 415 in part 2 of those notes (TASS)

69:7 - You Know that there are many meanings of one word in Arabic. This is also possible in the case of مضاعف

In This type of Situation Normally we use one word with assimilation ادغام and other word with without assimilation فك ادغام

For Example

مَدَّ Stretching

مَدَرَ To help

قَصَّ (To Tear) قَصَصَ Telling (a Tale)

سَبَّ (To abuse) سَبَبَ (Cause)

Please note مضاعف is not used from the category (باب) of Simple Trileteral فعل ثلاثی مجرد

فَتَحَ + حَسِبَ

However مضاعف is used from all categories of فعل ثلاثی مزید فیه

:-VOCABULARY

كلمات :-

① ظَلَّ (س) ظَلٌّ To be shady

To Cast a Shadow

تفعيل = To Shade

ظُلُولٌ - أَظْلَالٌ - ظِلَالٌ (ج) ظِلٌّ

Shadow - Honour - Satisfaction or Comfort

② ضَرَّ (س) ضَرٌّ = To hurt (OR) Force it on

مفاعلة = To Harm

ضُرٌّ = Damage - Hardness

③ ضَلَّ (ض) ضَلالًا , ضَلالَةً

To be Lost

افعال - To mislead
To Kill

تفعيل - To waste

④ عَدَّ (ن) عَدًّا To count

افعال - To Prepare

عَدَدٌ Counting

عِدَّةٌ - Few - Numbers

⑤ عَزَّ (ض) عَزًّا and عِزَّةٌ

To be Strong, To be difficult
To be Honoured.

افعال - Give respect

⑥ ذَلَّ (ض) ذِلَّةً To be humiliated

تفعيل - To Subdue

ذُلٌّ - Mercy, Gentleness

ذِلٌّ - Obedience

⑦ حَبَّ (ض) حُبًّا To Love

افعال = To love

تفعيل - Making Some one beloved

حَبَّةٌ - Grain

⑧ لَحَّ (ن) لَحًّا = overcoming the Argument

To intend

مفاعلة = To quarrel

لَجَّةٌ = Argument

(9) رَدَّ (ن) رَدًّا _ To return

افتعال = Get back on your feet

(10) كَرَّ (ن) كَرًّا = Turn (OR) Changing style of Performance

كَرَّةً = Second time

(11) ظَنَّ (ن) ظَنًّا = To Guess (OR) To believe

ظَنٌّ = Conclusion from the Symptoms or Guess or Believe

(12) فَرَّ (ض) فِرَارًا To Run away To Run

EXERCISE NO 65 (A)

رقم التمرين (65 الف)

Conjugate briefly (صرف صغير) following verbs and describe all possible formations of Imperative Ver

فعل أمر

① فَسَّرَ (ض)

② ظَلَّ (س)

③ عَدَّ (ن)

EXERCISE NO. 65. (B)

رقم التمرين (٦٥ ب)

Describe the kinds of Nouns and Verbs (like Past and imperfect) Root and Category and Persons as well

ماضی ۔ مضارع ، مادہ ، باب

صیغہ

It is very important to understand Arabic Terms and Their exact Translation of English Words.

① ضَلَلْتُ ② تَعُدُّوْنَ

③ ذَلَّلْنَا ④ اَضِلُّ

⑤ فَرَزْتُمْ ⑥ ظِلَّ

⑦ ضَارٌّ ⑧ فِرُّوا

⑨ مُضِلٌّ ⑩ تَشَقَّقُ

(11) اَظُنُّ (12) ضَالٌّ

(13) تُرَدُّوْنَ (14) اَعَدُّ

(15) شَاقُّوا (16) تُحَاجُّوْنَ

(17) اَضَلُّوْا (18) اُعِدَّتْ

(19) شِقَاقٌ (20) تُعِبُّ

(21) حُجَّةٌ

EXERCISE NO 65 "C"

رقم التمرين (٦٥)

Translate following Ayaats of HOLY QURAN and Describe original Pattern وزن of underlined Words كلمات

(1) وَ ظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَ اَنْزَلْنَا عَلَيْكُمُ الْمَنَّ وَ السَّلْوٰى

② وَمَا هُمْ بِضَارِّيْنَ بِهٖ مِنْ اَحَدٍ اِلَّا
بِاِذْنِ اللّٰهِ
③ وَمَنْ يَّتَبَدَّلِ الْكُفْرَ بِالْاِيْمَانِ
فَقَدْ ضَلَّ سَوَآءَ السَّبِيْلِ

④ وَاِنَّ الَّذِيْنَ اخْتَلَفُوْا فِي الْكِتٰبِ
لَفِيْ شِقَاقٍۢ بَعِيْدٍ
⑤ وَمَنْ كَانَ مَرِيْضًا اَوْ عَلٰى سَفَرٍ
فَعِدَّةٌ مِّنْ اَيَّامٍ اُخَرَ
⑥ وَلَا يُضَآرَّ كَاتِبٌ وَّلَا شَهِيْدٌ
⑦ وَتُعِزُّ مَنْ تَشَآءُ وَتُذِلُّ مَنْ تَشَآءُ
بِيَدِكَ الْخَيْرُ

٨ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي
يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ

٩ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقِبَيْهِ فَلَنْ
يَضُرَّ اللَّهَ شَيْئًا

١٠ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَىٰ أُولِي
الْأَمْرِ مِنْهُمْ

١١ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ
وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ
إِلَّا قَلِيلًا

١٢ فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ
وَحَرِّضِ الْمُؤْمِنِينَ عَسَىٰ اللَّهُ أَنْ يَكُفَّ بَأْسَ الَّذِينَ كَفَرُوا
وَاللَّهُ أَشَدُّ بَأْسًا وَأَشَدُّ تَنْكِيلًا

١٣ مَنْ يَشْفَعْ شَفَاعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِنْهَا
وَمَنْ يَشْفَعْ شَفَاعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِنْهَا
وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُقِيتًا

١٤ وَإِذَا حُيِّيتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا
أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا

١٥ اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ لَيَجْمَعَنَّكُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ
لَا رَيْبَ فِيهِ وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا

١٦ فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِئَتَيْنِ وَاللَّهُ أَرْكَسَهُمْ
بِمَا كَسَبُوا أَتُرِيدُونَ أَنْ تَهْدُوا مَنْ أَضَلَّ اللَّهُ
وَمَنْ يُضْلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا

١٧ وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً
فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ يُهَاجِرُوا فِي سَبِيلِ اللَّهِ
فَإِنْ تَوَلَّوْا فَخُذُوهُمْ وَاقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ
وَلَا تَتَّخِذُوا مِنْهُمْ وَلِيًّا وَلَا نَصِيرًا

١٨ إِلَّا الَّذِينَ يَصِلُونَ إِلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ
أَوْ جَاءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَنْ يُقَاتِلُوكُمْ أَوْ يُقَاتِلُوا قَوْمَهُمْ
وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتَلُوكُمْ
فَإِنِ اعْتَزَلُوكُمْ فَلَمْ يُقَاتِلُوكُمْ وَأَلْقَوْا إِلَيْكُمُ السَّلَمَ
فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا

١٩ سَتَجِدُونَ آخَرِينَ يُرِيدُونَ أَنْ يَأْمَنُوكُمْ وَيَأْمَنُوا قَوْمَهُمْ
كُلَّمَا رُدُّوا إِلَى الْفِتْنَةِ أُرْكِسُوا فِيهَا
فَإِنْ لَمْ يَعْتَزِلُوكُمْ وَيُلْقُوا إِلَيْكُمُ السَّلَمَ وَيَكُفُّوا أَيْدِيَهُمْ
فَخُذُوهُمْ وَاقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ
وَأُولَٰئِكُمْ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَانًا مُبِينًا

٢٠ وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَأً
وَمَنْ قَتَلَ مُؤْمِنًا خَطَأً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ
وَدِيَةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ إِلَّا أَنْ يَصَّدَّقُوا
فَإِنْ كَانَ مِنْ قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ مُؤْمِنٌ
فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ
فَدِيَةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ
فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ
تَوْبَةً مِنَ اللَّهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا

٢١ وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ
خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ
وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا

٢٢ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ
فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْقَىٰ إِلَيْكُمُ السَّلَامَ
لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا
فَعِنْدَ اللَّهِ مَغَانِمُ كَثِيرَةٌ كَذَٰلِكَ كُنْتُمْ مِنْ قَبْلُ
فَمَنَّ اللَّهُ عَلَيْكُمْ فَتَبَيَّنُوا إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

٢٣ لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ
وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ
فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً
وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا

٢٤ دَرَجَاتٍ مِنْهُ وَمَغْفِرَةً وَرَحْمَةً وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

٢٥ إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ
قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ
قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا
فَأُولَٰئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا

٢٦ إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ
لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا

٢٧ فَأُولَٰئِكَ عَسَى اللَّهُ أَنْ يَعْفُوَ عَنْهُمْ
وَكَانَ اللَّهُ عَفُوًّا غَفُورًا

٢٨ وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَاغَمًا كَثِيرًا
وَسَعَةً وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ
ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ
وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

٢٩ وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ
أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا
إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا مُبِينًا

٣٠ وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ
فَلْتَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ وَلْيَأْخُذُوا أَسْلِحَتَهُمْ
فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَلْتَأْتِ طَائِفَةٌ أُخْرَىٰ
لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ
وَدَّ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ
فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً وَلَا جُنَاحَ عَلَيْكُمْ
إِنْ كَانَ بِكُمْ أَذًى مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرْضَىٰ أَنْ تَضَعُوا أَسْلِحَتَكُمْ
وَخُذُوا حِذْرَكُمْ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُهِينًا

٣١ فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَاذْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا
وَعَلَىٰ جُنُوبِكُمْ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ
إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا

٣٢ وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ إِنْ تَكُونُوا تَأْلَمُونَ
فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ
وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا

٣٣ إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ
بِمَا أَرَاكَ اللَّهُ وَلَا تَكُنْ لِلْخَائِنِينَ خَصِيمًا

٣٤ وَاسْتَغْفِرِ اللَّهَ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا

٣٥ وَلَا تُجَادِلْ عَنِ الَّذِينَ يَخْتَانُونَ أَنْفُسَهُمْ
إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ خَوَّانًا أَثِيمًا

٣٦ يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ
وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَىٰ مِنَ الْقَوْلِ
وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا

٣٧ هَا أَنْتُمْ هَٰؤُلَاءِ جَادَلْتُمْ عَنْهُمْ فِي الْحَيَاةِ الدُّنْيَا
فَمَنْ يُجَادِلُ اللَّهَ عَنْهُمْ يَوْمَ الْقِيَامَةِ أَمْ مَنْ يَكُونُ عَلَيْهِمْ وَكِيلًا

٣٨ وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ
يَجِدِ اللَّهَ غَفُورًا رَحِيمًا

٣٩ وَمَنْ يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُ عَلَىٰ نَفْسِهِ
وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا

٤٠ وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِ بَرِيئًا
فَقَدِ احْتَمَلَ بُهْتَانًا وَإِثْمًا مُبِينًا

٤١ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ لَهَمَّتْ طَائِفَةٌ مِنْهُمْ
أَنْ يُضِلُّوكَ وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَمَا يَضُرُّونَكَ مِنْ شَيْءٍ
وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ
وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا

٤٢ لَا خَيْرَ فِي كَثِيرٍ مِنْ نَجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ
أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ وَمَنْ يَفْعَلْ ذَٰلِكَ
ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا

٤٣ وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ
وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ
وَنُصْلِهِ جَهَنَّمَ وَسَاءَتْ مَصِيرًا

٤٤ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ
لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا

٤٥ إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنَاثًا وَإِنْ يَدْعُونَ إِلَّا شَيْطَانًا مَرِيدًا

٤٦ لَعَنَهُ اللَّهُ وَقَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَفْرُوضًا

٤٧ وَلَأُضِلَّنَّهُمْ وَلَأُمَنِّيَنَّهُمْ وَلَآمُرَنَّهُمْ فَلَيُبَتِّكُنَّ آذَانَ الْأَنْعَامِ
وَلَآمُرَنَّهُمْ فَلَيُغَيِّرُنَّ خَلْقَ اللَّهِ وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِنْ دُونِ اللَّهِ
فَقَدْ خَسِرَ خُسْرَانًا مُبِينًا

٤٨ يَعِدُهُمْ وَيُمَنِّيهِمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا

٤٩ أُولَٰئِكَ مَأْوَاهُمْ جَهَنَّمُ وَلَا يَجِدُونَ عَنْهَا مَحِيصًا

٥٠ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا
وَعْدَ اللَّهِ حَقًّا وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا

٥١ لَيْسَ بِأَمَانِيِّكُمْ وَلَا أَمَانِيِّ أَهْلِ الْكِتَابِ
مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ وَلَا يَجِدْ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا

٥٢ وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ
وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا

٥٣ وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ
وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا
وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا

٥٤ وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ
وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُحِيطًا

٥٥ وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ
وَمَا يُتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ فِي يَتَامَى النِّسَاءِ
اللَّاتِي لَا تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَنْ تَنْكِحُوهُنَّ
وَالْمُسْتَضْعَفِينَ مِنَ الْوِلْدَانِ وَأَنْ تَقُومُوا لِلْيَتَامَىٰ بِالْقِسْطِ
وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا

٥٦ وَإِنِ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا
فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا
وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ الْأَنْفُسُ الشُّحَّ
وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

٥٧ وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ
فَلَا تَمِيلُوا كُلَّ الْمَيْلِ فَتَذَرُوهَا كَالْمُعَلَّقَةِ
وَإِنْ تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا

٥٨ وَإِنْ يَتَفَرَّقَا يُغْنِ اللَّهُ كُلًّا مِنْ سَعَتِهِ
وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا

٥٩ وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ
وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ
وَإِيَّاكُمْ أَنِ اتَّقُوا اللَّهَ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ
وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ غَنِيًّا حَمِيدًا

٦٠ وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ
وَكَفَىٰ بِاللَّهِ وَكِيلًا

٦١ إِنْ يَشَأْ يُذْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ بِآخَرِينَ
وَكَانَ اللَّهُ عَلَىٰ ذَٰلِكَ قَدِيرًا

٦٢ مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللَّهِ ثَوَابُ الدُّنْيَا
وَالْآخِرَةِ وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا

٦٣ يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ
شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنْفُسِكُمْ أَوِ الْوَالِدَيْنِ وَالْأَقْرَبِينَ
إِنْ يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا
فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا وَإِنْ تَلْوُوا أَوْ تُعْرِضُوا
فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

٦٤ يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ
وَالْكِتَابِ الَّذِي نَزَّلَ عَلَىٰ رَسُولِهِ وَالْكِتَابِ الَّذِي أَنْزَلَ مِنْ قَبْلُ
وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ
فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا

٦٥ إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ آمَنُوا ثُمَّ كَفَرُوا
ثُمَّ ازْدَادُوا كُفْرًا لَمْ يَكُنِ اللَّهُ لِيَغْفِرَ لَهُمْ
وَلَا لِيَهْدِيَهُمْ سَبِيلًا

٦٦ بَشِّرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا

٦٧ الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ
أَيَبْتَغُونَ عِنْدَهُمُ الْعِزَّةَ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا

٦٨ وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ
يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ
حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ إِنَّكُمْ إِذًا مِثْلُهُمْ
إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا

٦٩ الَّذِينَ يَتَرَبَّصُونَ بِكُمْ فَإِنْ كَانَ لَكُمْ فَتْحٌ مِنَ اللَّهِ
قَالُوا أَلَمْ نَكُنْ مَعَكُمْ وَإِنْ كَانَ لِلْكَافِرِينَ نَصِيبٌ
قَالُوا أَلَمْ نَسْتَحْوِذْ عَلَيْكُمْ وَنَمْنَعْكُمْ مِنَ الْمُؤْمِنِينَ
فَاللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا

٧٠ إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ
وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَىٰ يُرَاءُونَ النَّاسَ
وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا

٧١ مُذَبْذَبِينَ بَيْنَ ذَٰلِكَ لَا إِلَىٰ هَٰؤُلَاءِ وَلَا إِلَىٰ هَٰؤُلَاءِ
وَمَنْ يُضْلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا

٧٢ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ
مِنْ دُونِ الْمُؤْمِنِينَ أَتُرِيدُونَ أَنْ تَجْعَلُوا لِلَّهِ عَلَيْكُمْ سُلْطَانًا مُبِينًا

٧٣ إِنَّ الْمُنَافِقِينَ فِي الدَّرْكِ الْأَسْفَلِ مِنَ النَّارِ
وَلَنْ تَجِدَ لَهُمْ نَصِيرًا

٧٤ إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ
وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَٰئِكَ مَعَ الْمُؤْمِنِينَ
وَسَوْفَ يُؤْتِ اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا

٧٥ مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِنْ شَكَرْتُمْ وَآمَنْتُمْ
وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا

٧٦ لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ
إِلَّا مَنْ ظُلِمَ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا

٧٧ إِنْ تُبْدُوا خَيْرًا أَوْ تُخْفُوهُ أَوْ تَعْفُوا عَنْ سُوءٍ
فَإِنَّ اللَّهَ كَانَ عَفُوًّا قَدِيرًا

٧٨ إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا
بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ
وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَٰلِكَ سَبِيلًا

٧٩ أُولَٰئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا

٨٠ وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِنْهُمْ
أُولَٰئِكَ سَوْفَ يُؤْتِيهِمْ أُجُورَهُمْ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

٨١ يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تُنَزِّلَ عَلَيْهِمْ كِتَابًا مِنَ السَّمَاءِ
فَقَدْ سَأَلُوا مُوسَىٰ أَكْبَرَ مِنْ ذَٰلِكَ فَقَالُوا أَرِنَا اللَّهَ جَهْرَةً
فَأَخَذَتْهُمُ الصَّاعِقَةُ بِظُلْمِهِمْ ثُمَّ اتَّخَذُوا الْعِجْلَ مِنْ بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَاتُ
فَعَفَوْنَا عَنْ ذَٰلِكَ وَآتَيْنَا مُوسَىٰ سُلْطَانًا مُبِينًا

٨٢ وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِيثَاقِهِمْ وَقُلْنَا لَهُمُ ادْخُلُوا الْبَابَ سُجَّدًا
وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا

٨٣ فَبِمَا نَقْضِهِمْ مِيثَاقَهُمْ وَكُفْرِهِمْ بِآيَاتِ اللَّهِ
وَقَتْلِهِمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ
بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا

٨٤ وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلَىٰ مَرْيَمَ بُهْتَانًا عَظِيمًا

٨٥ وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ
وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِنْ شُبِّهَ لَهُمْ
وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ
إِلَّا اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا

٨٦ بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا

٨٧ وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ
وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا

٨٨ فَبِظُلْمٍ مِنَ الَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ
أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَنْ سَبِيلِ اللَّهِ كَثِيرًا

٨٩ وَأَخْذِهِمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ وَأَكْلِهِمْ أَمْوَالَ النَّاسِ بِالْبَاطِلِ
وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا

٩٠ لَٰكِنِ الرَّاسِخُونَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ يُؤْمِنُونَ
بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ وَالْمُقِيمِينَ الصَّلَاةَ
وَالْمُؤْتُونَ الزَّكَاةَ وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
أُولَٰئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا

٩١ إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَىٰ نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ
وَأَوْحَيْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ
وَعِيسَىٰ وَأَيُّوبَ وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ
وَآتَيْنَا دَاوُودَ زَبُورًا

٩٢ وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ
وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ وَكَلَّمَ اللَّهُ مُوسَىٰ تَكْلِيمًا

٩٣ رُسُلًا مُبَشِّرِينَ وَمُنْذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ
حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا

٩٤ لَٰكِنِ اللَّهُ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ أَنْزَلَهُ بِعِلْمِهِ
وَالْمَلَائِكَةُ يَشْهَدُونَ وَكَفَىٰ بِاللَّهِ شَهِيدًا

٩٥ إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ قَدْ ضَلُّوا ضَلَالًا بَعِيدًا

٩٦ إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ اللَّهُ لِيَغْفِرَ لَهُمْ
وَلَا لِيَهْدِيَهُمْ طَرِيقًا

٩٧ إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا
وَكَانَ ذَٰلِكَ عَلَى اللَّهِ يَسِيرًا

٩٨ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمُ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ
فَآمِنُوا خَيْرًا لَكُمْ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ
وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا

٩٩ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ
إِلَّا الْحَقَّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ
وَكَلِمَتُهُ أَلْقَاهَا إِلَىٰ مَرْيَمَ وَرُوحٌ مِنْهُ فَآمِنُوا بِاللَّهِ
وَرُسُلِهِ وَلَا تَقُولُوا ثَلَاثَةٌ انْتَهُوا خَيْرًا لَكُمْ
إِنَّمَا اللَّهُ إِلَٰهٌ وَاحِدٌ سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ
لَ

13 وَلَا تَتَّبِعُوٓا أَهْوَآءَ قَوْمٍ قَدْ
ضَلُّوا مِنْ قَبْلُ وَأَضَلُّوا كَثِيرًا

14 وَإِنْ يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ
لَهُۥٓ إِلَّا هُوَ

15 وَجَآءَهُۥ قَوْمُهُۥ قَالَ أَتُحَآجُّونِّي
فِي اللَّهِ

16 ذَٰلِكَ بِأَنَّهُمْ شَآقُّوا اللَّهَ وَرَسُولَهُۥ
وَمَن يُشَاقِقِ اللَّهَ وَرَسُولَهُۥ فَإِنَّ
اللَّهَ شَدِيدُ الْعِقَابِ

19 أَعَدَّ اللَّهُ لَهُمْ جَنَّٰتٍ

18 وَسَتُرَدُّونَ إِلَىٰ عَٰلِمِ الْغَيْبِ
وَالشَّهَٰدَةِ

(19) فَلَا رَادَّ لِفَضْلِهٖ

(20) وَهُوَ الَّذِیْ مَدَّ الْاَرْضَ

(21) وَمَنْ یَّقْنَطُ مِنْ رَّحْمَةِ رَبِّهٖٓ
اِلَّا الضَّآلُّوْنَ

(22) ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَیْهِمْ
وَاَمْدَدْنٰكُمْ بِاَمْوَالٍ وَّبَنِیْنَ

(23) لَنْ یَّنْفَعَكُمُ الْفِرَارُ اِنْ فَرَرْتُمْ
مِّنَ الْمَوْتِ

(24) وَیَوْمَ تَشَقَّقُ السَّمَآءُ

(25) اَلَمْ تَرَ اِلٰی رَبِّكَ كَیْفَ مَدَّ الظِّلَّ

(26) وَلٰكِنَّ اللّٰهَ حَبَّبَ اِلَيْكُمُ الْاِيْمَانَ

(27) فَفِرُّوْٓا اِلَى اللّٰهِ

(28) كَانَ مِقْدَارُهٗٓ اَلْفَ سَنَةٍ
مِّمَّا تَعُدُّوْنَ

(29) وَذَلَّلْنٰهَا لَهُمْ فَمِنْهَا رَكُوْبُهُمْ
وَمِنْهَا يَاْكُلُوْنَ

FROM ABOVE AYAATS OF HOLY QURAN

Point out the words which are related with same Root and used in one place with ادغام (ASSIMILATION) and used in 2nd place with فك ادغام (MUST NOT ASSIMILATED)

For Example

FROM حَبَّبَ ← To تَحُبُّوْنَ and تُحِبُّوْنَ

TRANSLATE IN ENGLISH

① A muslim does not harm a muslim

② Hold Holy Quran, you will never go astray.

③ Some scholars mislead People

④ ALLAH (BE PRAISED) is the one who gives honor and disgraces

⑤ ALLAH almighty defeated the disbelievers

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ

اَلصَّلٰوةُ وَالسَّلَامُ عَلٰى رَحْمَةٍ لِّلْعَالَمِيْنَ

with the Special blessing of ALLAH be Praised Part 3 is completed today 27-12-2020

اَللّٰهُمَّ صَلِّ عَلٰى حَبِيْبِكَ وَسَيِّدِنَا مُحَمَّدٍ وَّآلِهٖ وَبَارِكْ وَسَلِّمْ بِعَدَدِ كُلِّ مَعْلُوْمٍ لَّكَ

٢٧-١٢-٢٠٢٠

15/1/2021 أعوذ بالله من الشيطان الرجيم بسم الله الرحمن الرحيم 952 (PART-4) (ARABIC NOTES)

THE RULES FOR THE LETTERS OF SAME ARTICULATION POINTS AND THE LETTERS OF SIMILAR ARTICULATION POINTS

قواعد حروف عين المخرج وحروف قريب المخرج

70:1 We have studied "which" Rules of assimilation "ادغام" and Non assimilation "فك ادغام", in Previous two Lessons, Please note those both rules are related with مثلين which means, when one letter is existed Two times in a word Now We have to Study 3 more rules which are related with Same articulation Points Letters and Simlar articulation Points

حروف عين المخرج

حروف قريب المخرج

But application of those 3 Rules are very limited. Main Cause is that first 2 Rules are related with باب افتعال However Third rule is related with only باب تفعل + باب تفاعل

Further more is that Those relevant Letters are Just few in Numbers and can easily be memorised.

70: 2 - First Rule is that if Letter FAA [فاء کلمہ] of باب افتعال will be د، ذ، ز

[Please note Articulation Points of above 3 Letters are related with Tip of tongue and edge of tongue Please for details Check Page No 38 + 39 of TAJWEED Book Part 1 (3 PARTS of TAJWEED are available in HOLY QURAN PAGE OF al-muhanddis.com]

حروفِ نظیرہ، لثویہ، صفیر

[ت، د، ط] [ث، ذ، ظ] [ص، ز، س]

Then "ت" of باب افتعال will be changed with the letter of which means ز، ذ، د فاء كلمه "] Then we have to apply the rule of assimilation "ادغام"

For Example دَخَلَ will be اِدْتَخَلَ

When this "ت" will be changed into "د" Then it will be اِدْدَخَلَ

Then according to Rules of assimilation "قواعد ادغام" it will be اِدَّخَلَ

دَخَلَ ← اِدْتَخَلَ ← اِدْدَخَلَ ← اِدَّخَلَ

Same as

ذَكَرَ ← اِدْتَكَرَ ← اِدْذَكَرَ ← اِذَّكَرَ

70:3 :- 2nd Rule is that if the Letter of "ت" فا [FAA] of باب افتعال will be any Letter from ص، ض، ط، ظ

Then the ت of باب افتعال will be changed into ط

for Example ضرب in باب افتعال as will be formatted

But used as اِضْتَبَرَ

اِضْطَرَبَ

Same as from the ض ر ر

from باب افتعال

But formatted as اِضْتَرَرَ

used as اِضْطَرَرَ

and after ادغام

اِضْطَرَّ

Same as from ط.ل.ع

(باب افتعال)

اِطْتَلَعَ

اِطْطَلَعَ

اِطَّلَعَ

70:4 Third Rule is related with 10 Letters, first of all you have to understand the memorising method of those 10 Letters. Then we have to understand their rule, Write these Letters on a Paper from ز، د — To ظ ط alphabetically then delete Letter ر and add Letter ث in begninng of Those Letters.

in this manner you can easily memorise Those letter

ث، د، ذ، ز، س، ش، ص، ض، ط، ظ

70:5 Third rule is that if above Letters will enist in the Place of Lette FAA "فاء كلمه" in the

باب تَفَعُّل

باب تَفَاعُل

Then their ت will be changed into Same Letter which is in place of ت

Then we have to apply The rules of assimilation

قواعد ادغام :-

Now we are providing many examples of Both Categories ابواب separately So Student can easily understand the every step of change.

70:6 -: from Root ذ ك ر

The word تَذَكَّرَ is formatted from باب تفعل

When "تـ" changed into "ذ"

Then it will be ذَذَكَّرَ

Now same letters are together and vowelet

(مثلين عين الكلمة)

(و متحرك)

So according to rules of assimilation it will be ذَّكَّرَ

Which is not able to read

So we have to add a همزة الوصل

Before it

Then it will be converted as اذَّكَّرَ

All Four steps are as follows

تَذَكَّرَ ← ذَذَكَّرَ ← ذَّكَّرَ ← اذَّكَّرَ

Please carefully note this matter.
That the difference between
The writing and Pronounciation of

باب افتعال → اِذَّكَرَ

باب تفعّل → اذَّكَّرَ

70:7 Same as From ثاقل

From.

باب تفاعل → تَثَاقَلَ

But when ث will is formatted
change into
ث Then it will be
formatted as تَثَاقَلَ
Now same letters are in
one place and are vowelled
Now it will be according to law of assi-
milation (قاعدہ ادغام) it will be changed
as
which can not be تَثَّاقَلَ
properly pronounced

Then we have to add a همزة الوصل and it will be formatted as إِثَّاقَلَ

تثاقل ← تثاقل ← ثاقل ← اثاقل

70:8.: Please note that above Third rule is optional "اختياري"

Which mean the word Started by the 4 to Letters (described in page no: 956) of 7 categories of باب تفعل / باب تفاعل

Can be used in their original format or Change format. Thats mean

(CORRECT) تَثَاقَلَ (CORRECT) تَذَكَّرَ

(CORRECT) إِثَّاقَلَ (CORRECT) إِذَّكَّرَ

ALL are correct and can be used accordingly

70:9 :: Please note where Two ت are existed together in the Persons صيغات of فعل مضارع (Imperfect)

of باب تفاعل & باب تفعل

in This Situation one "ت" is Permissible to remove

So, تَذَكَّرُ & تَتَذَكَّرُ Both are CORRECT

as well تَسَائَلُ & تَتَسَائَلُ

(BOTH ARE CORRECT)

:- VOCABULARY -:

Root of words and further Differentiation with different categories (ابواب) کلمات

(To Remember) ذکر ، ذکر (ن) ① ذ ک ر

To Remind افعال + تفعیل

تفعل (Try best to get reminders)

ذکر Remembrance

Reminding

Advice

② ص - ر - ف ، صرف (ض) ②

صرفاً (To Remove / To Spend)

تفعیل (To move (Something))

③ د ر ک : افعال ③

Reaching the goal of some (thing) or To get the Point.

تفاعل → (To Pose)

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④ غ و ر : غَارَ (ن) غَوْرًا

Come down

مَغَارَةٌ , مَغَارٌ

Low Land Place, Cave

⑤ س ب ق : سَبَقَ (ن)(ض)

سَبْقًا

To moving forward

(مفاعله + تفاعل + افتعال)

(To help in moving forward)

⑥ د خ ل : دَخَلَ (ن)

دُخُولًا

To enter

افتعال

To enter with force

To Penetrate

963 (Root) (مادة)

⑦ ص ب ر (ص) صَبْرًا

Patience, Stopping to doing Something

افتعال

To Preserve

⑧ ط ه ر (ف) طَهْرًا ف.ن

To Remove Something

(To be clean) طَهَارَةٌ

تَفَعُّل

Trying to Remove dirt from Yourself with special effort

Anothe meaning is To be clean

⑨ ر ك ز (ف) رَكْزًا

Push hard, or To Remove

تفاعل

Putting a matter on each other

We can say during a discussion Shifting responsibility on each other

⑩ ص د ق : صدق (ن) صِدْقًا

Speak the Truth
To full fill the Promise
Selfless advice,

تَفَعُّل

Giving (money or anything)
without Seeking Reward
OR we can say Charity

⑪ ث ق ل : ثَقُل (ن)

To be heavy ثَقْلًا

تفاعل

Leaning towards Some [one]
To be inclined

⑫ س ء ل : سَئَلَ (ف)

To ask or سُؤَالًا
Questioning Something

asking each other any thing تفاعل

Questioning each other about any matter, we can say group discussion.

(13) ص ن ع : صَنَعَ (ف) صُنْعًا

To make (Something)

Ordering to manufacture افتعال

Some thing or Choose (Something)

(14) ض ع ف ضَعَفَ (ف) ضَعْفًا (ن ك)

To increase (Some thing)

(To be weak) ضُعْفًا

Doubling Something - مفاعلة

or we can say increasing Something in a cumulative Sense.

(15) ز م ل : زَمَلَ (ن - ض)

Running Leaning to one side زِمَالًا

تفعل

To wrap

(16) د ث ر : دَثَرَ (ن) دُثُورًا

To Disappear.

Signs of old age are visible

تفعل

Covering body with cloth

(17) ش ق ق : شَقَّ (ن)

To tear شَقًّا

تفعل

Explode

(18) ل ج ء : لَجَأَ

Take refuge

(19) ض ر ر : ضَرَّ (ن) ضَرًّا

To hunt Somebody

To force Somebody

افتعال

To Force

To Replace

(20) ن ف ر : نَفَرَ (ن.ض) نَفْرًا

EXERCISE NO 66 (أ)

رقم التمرين 66(الف)

Describe brief conjgation صرف صغير for the orignal and changed formats of following Roots attached with their Specific categories ابواب

1. د خ ل (افتعال)
2. ص د ق (تفعل)
3. س ء ل (تفاعل)
4. ض ر ر (افتعال)
5. ط ه ر (تفعل)
6. د ر ک تفاعل

EXERCISE NO 66 (B)

رقم التمرين ٦٦(ب)

Describe Person, category & Root

صيغه باب ماده

of following Nouns and Verbs

① يَذَّكَّرُ

② يَتَذَكَّرُ

③ تَدَارَكَ

④ أَدْرَكَ

⑤ نَشْتَبِقُ

⑥ مُدَّخَلٌ

⑦ اِضْطَبَرَ

(8) مُطَهَّرَةٌ

(9) إِذَا رَأَيْتُمْ

(10) مُتَطَهِّرِينَ

(11) تَصَدَّقَ

(12) إِنَّا قَلْتُمْ

(13) لَنَصَّدَّقَنَّ

(14) يَتَطَهَّرُونَ

(15) مُطَّهِّرِينَ

(16) يَتَسَآءَلُوْنَ

(17) اِصْطَنَعْتُ

(18) مُصَدِّقُوْنَ

(19) مُصَدِّقَاتٌ

(20) اَلْمُزَّمِّلُ

اَللّٰهُمَّ صَلِّ عَلٰى حَبِيْبِكَ وَسَيِّدِنَا
مُحَمَّدٍ وَّ آلِهٖ وَبَارِكْ وَسَلِّمْ
بِعَدَدِ كُلِّ مَعْلُوْمٍ لَّكَ

(21) اَلْمُدَّثِّرُ
(صلى الله تعالى عليه وآله وسلم)

(22) يَشَقَّقُ

(23) اَضْطَرُّ

EXERCISE NO 66 (C)

رقم التمرين ٦٦ (ج)

Translate following Verses of Holy Quran.

① وَمَا يَذَّكَّرُ اِلَّا اُولُوا الْاَلْبَابِ

② اَفَلَا يَتَذَكَّرُوْنَ

③ كَذٰلِكَ نُخْرِجُ الْمَوْتٰى لَعَلَّكُمْ تَذَكَّرُوْنَ

④ وَيَضْرِبُ اللّٰهُ الْاَمْثَالَ

لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُوْنَ

⑤ إِنَّ فِيْ ذٰلِكَ لَاٰيَةً لِّقَوْمٍ
يَّذَّكَّرُوْنَ

⑥ وَلَقَدْ صَرَّفْنَا فِيْ هٰذَا
الْقُرْاٰنِ لِيَذَّكَّرُوْا

⑦ يَوْمَ يَتَذَكَّرُ الْاِنْسَانُ
مَا سَعٰى

⑧ لَوْلَا اَنْ تَدْرَكَهٗ نِعْمَةٌ
مِّنْ رَّبِّهٖ

⑨ بَلِ ادّٰرَكَ عِلْمُهُمْ فِي الْاٰخِرَةِ

⑩ حَتّٰى اِذَا ادّٰرَكُوْا فِيْهَا

جَمِيْعًا

⑪ اِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا

يُوْسُفَ عِنْدَ مَتَاعِنَا

⑫ لَوْ يَجِدُوْنَ مَلْجَاً اَوْ مُغٰرٰتٍ

اَوْ مُدَّخَلًا

⑬ فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهٖ

⑭ وَلَهُمْ فِيْهَا اَزْوَاجٌ مُّطَهَّرَةٌ

(15) وَإِذَا قَتَلْتُمْ نَفْسًا فَادَّارَءْتُمْ
فِيهَا

(16) إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ
وَيُحِبُّ الْمُتَطَهِّرِينَ

(17) وَاتَّقُوا اللَّهَ الَّذِي
تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ

(18) فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَّهُ

(19) مَا لَكُمْ إِذَا قِيلَ لَكُمُ انفِرُوا
فِي سَبِيلِ اللَّهِ اثَّاقَلْتُمْ
إِلَى الْأَرْضِ

Another way of writing
This word is in Ayat No: 1 of
SOORAH - E - NISAA

(20) لَنَقُصَّنَّ عَنْهُنَّ وَلَنَكُونَنَّ مِنَ
الصّٰلِحِيْنَ

(21) وَمِنْهُ رِجَالٌ يُّحِبُّوْنَ اَنْ يَّتَطَهَّرُوْا
وَاللّٰهُ يُحِبُّ الْمُطَّهِّرِيْنَ

ع ١٦

(22) وَكَذٰلِكَ بَعَثْنٰهُمْ لِيَتَسَآءَلُوْا
بَيْنَهُمْ

(23) وَاصْطَنَعْتُكَ لِنَفْسِيْ

(24) وَالْخٰشِعِيْنَ وَالْخٰشِعٰتِ
وَالْمُتَصَدِّقِيْنَ وَالْمُتَصَدِّقٰتِ

(25) إِنَّ الْمُصَّدِّقِينَ وَالْمُصَّدِّقَاتِ
وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا
يُضَاعَفُ لَهُمْ

(26) يَا أَيُّهَا الْمُزَّمِّلُ
(صلى الله تعالى عليه وآله وسلم)

(27) يَا أَيُّهَا الْمُدَّثِّرُ
(صلى الله تعالى عليه وآله وسلم)

(28) وَإِنَّ مِنْهَا لَمَا يَشَّقَّقُ فَيَخْرُجُ
مِنْهُ الْمَاءُ

(29) ثُمَّ أَضْطَرُّهُ إِلَى عَذَابِ النَّارِ

(30) يَوْمَ تَشَقَّقُ السَّمَاءُ

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:— ANALOUGE* (VERB)

فعل مثال :-

71 : 1 You have already Studied in Paragraph No 65 : 5. that if Weak Letters (Wawo & YAA) → وی (حروفِ علة) are existed in the Place of Letter FAA (کلمہ فا) Then This Verb is called Analogue Verb مثال

Now you have to note this special matter that if ' و ' existed in the Place of فاء کلمہ Then it is Called

مثال واوی

[ANALOUGU VERB WITH WAVO SUBSTITUTE]

If " ی " is existed in the Place of فاء کلمہ Then it is called

مثال یائی

ANALOUGE VERB WITH 'YAA' Substitute

* Analogue Verb is also called Assimilated Verb

Now we have to study the Rules of Changes in the Analogue Verb

"مثال"

"مثال"

71:2 :: There will be no Change occur in Past indefinite Active Tense and Past indefinite Passive Tense

فعل ماضی معروف

فعل ماضی مجہول

From Simple Trileteral

فعل ثلاثی مجرد

However There are Changes in few Persons صیغات of past tense from Increased Triliterals

فعل ثلاثی مزید فیہ

There are less changes occur in مثال یائی as compared to مثال واوی.

However and whatever changes, most of changes came into existence according to following Rules

71:3 There are changes occur in the imperative active Tense

فعل مضارع معروف

of Simple Trileteral verb

فعل ثلاثی مجرد

of Analouge verb with Waavo Substitute

(مثال واوی)

Its rule is that if مثالِ واوی is from the categories of ابواب

فَتَحَ ، ضَرَبَ ، حَسِبَ

Then the Waavo of it Impe مضارع will be omitted (Removed or deleted)

for Example Imper of وَهَبَ

[To give
To award]

is يَهَبُ instead of يَوْهَبُ

Same as Im... of وَعَدَ (ض)

is يَعِدُ instead of يَوْعِدُ

and imper of وَرِثَ (ج)

is يَرِثُ instead of يَوْرِثُ

Please note This rule will also be applied on those verbs of

Category سَمِعَ افعال where guttral

ء ه ع ح غ خ

Letters are Existed in their roots

حروفِ حلقی

مادہ

For Example :

The Imper. (ع-ض) of وَسِعَ (س)

To spread out,
To be wide
To be spacious

is يَسَعُ instead of يَوْسَعُ

The imper of (س) وَطِئَ

[To Trample
To Crush]

is يَطَؤُ instead of يَوْطَئُ

However this rule is not applied for the other verbs of category of (س) سَمِعَ

For Example وَجِلَ

To be afraid

Its Imper (مضارع)
will be يَوْجَلُ

As asp Expected according to Standard rule and regulations

71:4 Please note There is no use of any Verb from of

مثال واوی OR مثال یائی

However, above rule is not applied on

باب کَرُمَ

For Example وَحُدَ (ی) (Be alone)

it Imperfect will be یَوْحُدُ

71:5 Please note omitted waavo will be returned back in the Imperfect passive Tense (واؤ)

فعل مضارع مجہول

For Example The Imperfect Passive of یَهَبُ on the Pattern of یُفْعَلُ

is یُوْهَبُ

Imperfect Passive of يَعِدُ is يُوْعَدُ

Imperfect Passive of يَرِثُ is يُوْرَثُ

71:6 Second rule, which is used in مثال is that if There is a كسرہ before motionlessness واؤ ساکن

Then we have to change This Waavo with "ی"

which means

Read from Right Hand Side

and if There is a Dhammah ضمّہ is existed before یائی ساکن

Then we shall change ی INTO "و"

which means

Read from Right Hand Side

The Imperative verb of يُوْجَلُ is

اِوْجَلْ

which will be According to this Rule

اِيْتَجَلْ

Same as

اَيْقَظَ يُقِيْظُ

is formatted in

باب افعال

from The word

يَقُظَ (ر)

and its Imperfect (To wake up)

will be Changed according to this Rule and formatted as

يُوْقِظُ

71:7 Third Rule is only related with باب افتعال which is as follows That Waao' واؤ or YAA ى of فاء كلمه (Faa letter) of مثال will be

Changed into ت and then this ت will be assimilated in "مدغم"

the ت of باب افتعال

Please note this matter relevant to above rule that changing of Waao واؤ is compulsory But changing of YAA یائی is optional (اختیاری)

For Example وَصَلَ is formatted in باب افتعال as اِوْتَصَلَ

which will be formatted according to This rule is اِتِّصَلَ

and then converted in to اِتَّصَلَ

However یَسَرَ is used in باب افتعال اِيْتَسَرَ and اِتَّسَرَ

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71:8 You definitely remember that in مہموز الفا only one verbs, of همزه أَخَذَ was changed into ت But in the باب افتعال in مثال واوی for all verbs of باب افتعال Change of و into تا is compulsory Please note there are many Verbs are existed in مثال واوی. باب افتعال

However only 3 or 4 verbs are from باب افتعال in مثال یائی. Please note this matter that The above rule of باب افتعال is applied on all small conjugations صرف صغیر

For Example

اِوْتَصَلَ ← اِتَّصَلَ

يَوْتَصِلُ ← يَتَّصِلُ

اِوْتَصِلْ ← اِتَّصِلْ

مُوْتَصِلٌ ← مُتَّصِلٌ

مُوْتَصَلٌ ← مُتَّصَلٌ

اِوْتِصَالٌ ← اِتِّصَالٌ

71:9 Please note those Verbs of Imperfect مضارع of مثال واوی whose WaaVO واؤ is omitted (or deleted) -

If there infinitive مصدر IS existed on the pattern of فَعْلٌ OR فِعْلٌ - Then those infinitives are also used according to their Correct patterns وزن صحیح

and Sometimes there will be a Changed occured in their formation which Methodology is as under

1. That Waao واؤ of فاء کلمہ will be removed.

2. Now Motionless Letter AIN عین کلمہ ساکن will be Normally KASRATISED (A کسرہ will be imposed under the Letter AIN عین کلمہ

However if Imperfect is FATAHTISED with Letter AIN مضارع مفتوح العین

Then we can impose a فتحة on on motionless letter AIN

فكمة عين ساكن

3- At Last we a ة is added after فكمة لام

So Changed Infinitive will be formatted of the Pattern of عِلَةٌ or عَلَةٌ

For Example

وَسِعَ يَسَعُ ← وَسْعٌ and سَعَةٌ

وَصَلَ يَصِلُ ← وَصْلٌ and صِلَةٌ

وَهَبَ يَهَبُ ← وَهْبٌ and هِبَةٌ

وَصَفَ يَصِفُ ← وَصْفٌ and صِفَةٌ

NOTE-: As we know English is from left to Right and Arabic is

ملاحظة-: From Right to Left, whenever an Arabic Explaination is given Don't forget to Read and understand from Right to LEFT

A PINK ARROW IS ALWAYS REMINDING THIS IMPORTANT ISSUE

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71:10 There are many verbs in مثال واوی whose infinitives are used on Sound Patterns (وزن صحیح)

فِعْلٌ OR فَعْلٌ

or Changed patterns. عِلَّةٌ

However There are few Patterns of such type whose infinitives "مصدر" are only used on Sound Patterns وزن صحیح

For example وَقَعَ (To happen)
infinitive of وَقَعَ is only وَقْعٌ

and infinitive of وَهَنَ is only وَهْنٌ (To be weak)

However there are few words whose infinitives are not used on the Sound Patterns. But used only changed patterns,

For Example (2) وَثِقَ (To TRUST)
25 infinitive is only ثِقَةٌ

71:11 There are many words of مثال واوی which are used in Holy Quran against the rules You have to memorise them

For Example The Imperfect of of وَسَنَ is يَوْسَنُ

Please note here "و" Waavo is not omitted.

But its Infinitive "مصدر" سِنَةٌ is used.

Same as وِاقٌ of وُقِّتَتْ + وَحَدٌ

Is Changed in ہمزہ and used as اُقِّتَتْ + اَحَدٌ

71:12 Please note the Imperative فعل امر of مثال is

Formatted according to the Rule of USED FORMATION OF IMPERFECT

for Example the imperfect of وَهَبَ is used as يَهَبُ

When we want to formatt the Imperative فعل أمر, then we have to omitt the Symbol of Imperfect علامت مضارع

Then we found first letter هَ is Voweled "متحرک" Thats why there is no need of همزة الوصل (Joining Hamzah)

only we have to impose the Symbol of motionless "علامت سکون" on letter haam to change it as مجزوم

كلمه لام مجزوم

Then the Imperative فعل أمر هَبْ will be formatted

The Imperfect of وَسُمَ is يَوْسُمُ [To be beautiful]

When we need to formatt its Imperative, After removing علامت مضارع "ى" Then we impose همزة الوصل before "و ا و" and impose Symbol of motionless "علامت سكون" on the Letter Laam كلمه لام

Then Imperative أُوْسُمُ is formatted.

VOCABULARY

كلمات

① وَكَلَ (ض) وَكْلًا — Root (و ك ل)

To Handover

تَفَعَّلَ لَهُ — Guarantee of Success

تَفَعَّلَ عَلَيْهِ — To Trust for Success

② وَلَجَ (ض) وُلُوْجًا - لِجَةٌ — Root (و ل ج)

To Enter

إِفْعَالٌ — To Insert

③ عَرَضَ (ض) عَرْضًا — Root (ع ر ض)

To Present

عَرْضًا (ن) — Going to the edge of Something

عَرُضَ (ب) عَرَاضَةً — To be wide

To Turn away : افعال

To object

④ وَزَرَ (ض) وِزْرًا ، زِرَرَةً

(To carry weight) Place of Refuge in a Mountain وِزْرٌ

Weight وِزْرٌ (أَوْزَارٌ) Plularl

⑤ يَقِنَ (ى ق ن) (س) يَقْنًا

Clear and Prooved.

افعال + (استفعال) To believe

⑥ وَرِثَ (ح) وِرْثًا ، إِرْثَةً

To inherit

افعال Inheriting Some one

⑦ وَعَظَ (ض) وَعْظًا ، عِظَةً

To advise Somebody (و ع ظ)

⑧ وَجَلَ (ض) وَجْلًا ، جَلَةً

To found Something ، To be deprieved.

⑨ وَضَعَ (ف) وَضْعًا ، ضَعَةً

To deliver a child (baby)
To Put something, To create

⑩ وَزَنَ (ض) وَزْنًا ، زِنَةً

To weigh something

⑪ شَرَحَ (ف) شَرْحًا ،

To spread,
To make spacious,
To Explain The meaning of
Special definitions or words
for example the details of Holy
Quran or Hadith Mubarakah.
Another important and most suitable
word is used "تفسير"

⑫ يَسَرَ (ض) يَسْرًا ، يَسَرًا

To be easy

تفعيل

To make easy
Prosperity

(17) وَدَعَ (ف) وَدْعًا . دَعَةً

To Give up Something Peacefully

Putting Something as a deposit

استعمال

(18) وَذَرَ (ف) وَذْرًا

To Leave Something

To Tear Something

(19) وَعَدَ (ض) وَعْدًا ، عِدَةً

To Promise

(وقع)

(20) وَقَعَ (ف) وُقُوعًا

To fell down

To happen Some (event) Thing

(To make something to happen)

Trapping some body in Some Problem.

افعال

(وجل)

(21) وَجِلَ (س) وَجَلًا

To Afraid

To feel fear , To be scared

(وصل)

(22) وَصَلَ (ض) وَصْلًا ، صِلَةً

Connecting Something

Uniting Something , Joining Something

23 و س ع (س) سَعَةً

To be spacious

24 ی س ر یَسَّرَ (ض)

To be easy

To make easy

EXERCISE NO: 67 'A'

رقم التمرين ٦٧ (الف)

Describe the Small Conjugations

"صرفِ صغیر"

of Orignal and Changed Formations of following Roots with the Categories attached with them,

1. و ض ع (ف)
2. و ج د (ض)
3. و ج ل (س)

999

④ ی ق ن (افعال)

⑤ و ک ل (تفعّل)

⑥ و ب ء (تفعل)

⑦ و د ع (استفعال)

EXERCISE NO 67 (B)

رسم التمرین 47

Describe Root, Category and Person

ماده، باب، صیغه

of following Nouns and Verbs

① يَعِدُ ② وَضَعَتْ

③ وَضُحَ ④ سَعَةٌ

④ تَوَكَّلْ

1000

(6) مِيثَاقُ (7) عِظْ

(7) يُوقِعُ (8) يَزِرُونَ

(8) يُوعَظُونَ (9) مَوَازِيْنَ

(12) يَلِجُ (13) وَجَدْنَا

(14) وَعَدْنَا (15) يُوقِنُوْنَ

(16) ذَرْ (17) مَشْنُوْدَةٌ

(18) مُتَوَكِّلُوْنَ (19) يُوْصَلُ

(20) فَلْيَتَوَكَّلْ (21) لَا تَوْجَلْ

(22) تَزِرُ (23) زِنُوْا

(24) يَسَرْ (25) يُوْلِجُ

(26) وَازَرَ لا

(27) مُتَّكِئُوْنَ

(28) كِسَرْنَا (29) مِيْزَانٌ

(30) لَا تَذَرْ

(31) يَشْتَهِيْنَ

EXERCISE NO 67 'C'

رقم التمرين ٦٧ (ج)

Describe the Diacritical case and its cause in حالة اعرابي of the Analogue Verbs (افعال مثال) from following verses of Holy Quran Then Translate them in English.

① فَمَنْ لَّمْ يَجِدْ فَصِيَامُ ثَلٰثَةِ أَيَّامٍ

② وَلَمْ يُؤْتَ سَعَةً مِّنَ الْمَالِ

③ اَلشَّيْطٰنُ يَعِدُكُمُ الْفَقْرَ

④ فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ
اِنِّيْ وَضَعْتُهَا اُنْثٰى

⑤ اِنَّ اَوَّلَ بَيْتٍ وُّضِعَ لِلنَّاسِ
لَلَّذِيْ بِبَكَّةَ

⑥ فَاِذَا عَزَمْتَ فَتَوَكَّلْ
عَلَى اللّٰهِ اِنَّ اللّٰهَ يُحِبُّ الْمُتَوَكِّلِيْنَ

⑦ اِنَّكَ لَا تُخْلِفُ الْمِيْعَادَ

⑧ مَا كَانَ اللّٰهُ لِيَذَرَ الْمُؤْمِنِيْنَ

⑨ فَاَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَّهُمْ

(10) وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ
بِهِ لَكَانَ خَيْرًا لَّهُمْ

(11) إِنَّمَا يُرِيدُ الشَّيْطَانُ أَن
يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ

(12) وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ
عَلَىٰ ظُهُورِهِمْ أَلَا سَاءَ مَا
يَزِرُونَ

(13) وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ فَمَن
ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ
هُمُ الْمُفْلِحُونَ

(14) وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّىٰ يَلِجَ الْجَمَلُ
فِي سَمِّ الْخِيَاطِ

(15) قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا

(16) وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ

(17) وَقَالُوا ذَرْنَا نَكُنْ مَعَ الْقَٰعِدِينَ

(18) وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا

(19) عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ

(20) وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ
بِهِ أَنْ يُوصَلَ

(21) وَنَفَخْتُ فِيهِ مِنْ رُوحِي
فَقَعُوا لَهُ سَٰجِدِينَ

(22) قَالُوْا لَا تَوْجَلْ

(23) وَلَا تَزِرُ وَازِرَةٌ وِّزْرَ اُخْرٰى

(24) وَاَوْفُوا الْكَيْلَ اِذَا كِلْتُمْ وَزِنُوْا
بِالْقِسْطَاسِ الْمُسْتَقِيْمِ

(25) رَبِّ اشْرَحْ لِيْ صَدْرِيْ وَيَسِّرْ لِيْ
اَمْرِيْ ۔

(26) اَلَّذِيْنَ يَرِثُوْنَ الْفِرْدَوْسَ

(27) سَوَآءٌ عَلَيْنَآ اَوَعَظْتَ اَمْ
لَمْ تَكُنْ مِّنَ الْوٰعِظِيْنَ

(28) اِنَّ اللّٰهَ يُوْلِجُ الَّيْلَ فِي النَّهَارِ

(29) عَلَى الْأَرَآئِكِ يَنْظُرُوْنَ

(30) وَ اَوْرَثْنَا بَنِيْٓ اِسْرَآءِيْلَ
الْكِتَابَ

(31) فَاِنَّمَا يَسَّرْنٰهُ بِلِسَانِكَ

(32) وَالسَّمَآءَ رَفَعَهَا وَوَضَعَ
الْمِيْزَانَ

(33) رَبِّ لَا تَذَرْ عَلَى الْاَرْضِ
مِنَ الْكٰفِرِيْنَ

(34) لِيَسْتَيْقِنَ الَّذِيْنَ اُوْتُوا الْكِتَابَ

لِيَسْتَيْقِنَ الَّذِيْنَ...

6-2-21 1007

HOLLOW VERBS_1

اجوف (جزء اوّل)

72:1 We have already studied in Paragraph_No_65:5 that if a weak Letter حرف علة "و" OR "ی" Existed in the place Letter "AIN" کلمہ عین, Then This Verb is called اجوف (HOLLOW VERB)

Now You have to Note this matter that if واؤ Existed in the Place of کلمہ عین Than this Verb is called "اجوفِ واوی" [HOLLOW VERB of WAAUO]

And if یا Existed in the Place of کلمہ عین Then This Verb is called "اجوف یائی" HOLLOW VERB OF YAA.

Now we have to Study the Rules of Changes Came into existence in HOLLOW VERBS INSHALLAH

72:2 First Rule of اجوف is that if Weak Letter is Vowelled متحرک and there is a

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FATAH فتحة is imposed on the Letter which is before the weak Letter Then This حروف علة will Change in to الف

For Example

(He said) قَالَ ← قَوْلَ

He made a deal of busin-business بَاعَ ← بَيْعَ

He found نَالَ ← نَيْلَ

He Scared خَافَ ← خَوْفَ

He grew Taller طَالَ ← طَوْلَ

72:3 The Second rule of اجوف HOLLOW is THAT if a weak Letter حروف علة is Vowelled متحرك and the letter before it, is motionless → [ساكن], Then weak letter Transfered its Vowel حركت

To the letter before it and and will be Change itself (حرف علة) into that weak letter which Compatible (موافق) to This vowel (حركة) which Was Transfered

For Example The Impefect (مضارع) of (س) خَوِفَ is formatted AS يَخْوَفُ

in This word weak letter "و" is voweled and the letter before it خ is motionless ساكن

That's why first it will be converted into يَخْوَفُ

and then finally into يَخَافُ

يَخْوَفُ ← يَخْوَفُ ← يَخَافُ

Same as Imperfect (ع/معتل) of (و) قَوَلَ is يَقْوَلُ

Then it will be changed into يَقُوْلُ and will be still remain يَقُوْلُ

يَقُوْلُ يَقُوْلُ يَقُوْلُ

Dhammah was on واو Transferal to ق
Same as Imperfect (مضارع) of
يَبِيْعُ is يَبِيْعُ (ض)

Then it will be converted into يَبِيْعُ Then it will be remain يَبِيْعُ

يَبِيْعُ يَبِيْعُ يَبِيْعُ

AS WE ALREADY STUDIES

فتحه will change into "الف"
ضمه will change into "واو"
كسره will change into "يا"
(THIS IS MEANING OF COMPATIBILITY)

The

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72:4 The Rule No 3(A) of "اجوف" if there is a Symbol of Motionless (علامتِ سکون) on existed on the letter (Because of any issue (i) May be letter is motionless (ساکن) (ii) May be in Jussive Mood (مجزوم))

This letter who has symbol of motionless is after (اجوف) عین کلمہ 7

Then in both Situations (cases)

The Changed 7 عین کلمہ will be یا OR واؤ, الف omitted and then we have to decide the Vowel (حرکت) 7 (فاء کلمہ) According to Rule No 3.B

72:5 The Rule No 3B of Hollow Verb (اجوف) is as under:

First of all we have to carefully check the Situation 7 فاء کلمہ after omitting (Removing) The "یا" OR "واؤ", "الف"

That if كلمه فا

(i) if كلمه فا was originally motionless and was voweled متحرک due to the Rule No. 2 of Transferring of Vowel (قاعده انتقال حرکت)

In this case its vowel (حرکت) will be remain as it was (and not changed or not omitted)

(ii) if كلمه فا was orignally Fatahtised. (مفتوح) Then we have to change its فتحه into ضمّه OR کسره

The rule of this change is as under

If its Imperfect (مضارع) is Dhamahtised with عین (مضموم العین)

(category of نَصَرَ کَرُمَ OR

(باب نَصَرَ کَرُمَ)

Then we impose a DHAMMAH ضمّه unless otherwise we impose a کسره

Now you have to mediate This ~~rule~~ with few examples

72:6 First of all we describe the examples in which there is Transfer of Vowels

(انتقال حرکت)

For Example the original formation of the Imperfect (مضارع) of خَوِفَ is يَخْوَفُ

When we start Congugation تصریف and Stopped at The third Person feminine Plural (جمع مونث غائب) Then its Original formation will be يَخْوَفْنَ

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Now Situation is that Weak letter (حرف علة)

واوُ is Voweled متحرک and the letter before is motionless (ساکن) That's why it it (حرف علة) will Tranfer its Vowel (حرکت) to the letter before it (حرف ماقبل) and transform itself into الف Then the New formation will be

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يَخَافُنْ Now There is Symbol of motionless is on The (علامتِ سکون) Letter Laam (حرف لام)

Now according to Rule No 3 A الف will be omitted and according to Rule No 3B RULE No 1

Because the Vowel of حرف فا is already Tranferred That's why this Vowel will be remain as it is.

That's why useable formation (شکل استعمال) will be يَخْفُنْ

Briefly

خَوِفَ ← يَخْوَفُ ← يَخْوَفْنَ ← يَخَافْنَ ← يَخْفْنَ

باب نَصَرَ يَنْصُرُ

Same as Briefly

قَوَلَ ← يَقْوُلْنَ ← يَقُوْلْنَ ← يَقُلْنَ

قَوَلَ (ن) يَقْوُلُ Originally

But used قَالَ يَقُوْلُ

However

بَيَعَ ← يَبْيِعْنَ ← يَبِيْعْنَ ← يَبِعْنَ

72:7 Now we are describing those examples in which the letter FAA (کلمہ فاء) is originally Fatahtised (اصلاً مفتوح)

When we are conjugating the past of خَوِفَ (س) and we reached on at the Third Person feminine Plural (صیغہ جمع مونث غائب) Then its orignal formation will be خَوِفْنَ

Now situation is that weak letter (حرف علۃ) is voweled متحرک and there is a فتحہ ـَ on the letter before it. Thats why واؤ will be changed into الف. Then the Now formation will be خَافْنَ

Now There is a Symbol of motionless (علامت سکون) on the Letter Laam (کلمہ لام) Thats why الف will be omitted according to Rule No: 3A

Now according to Rule no 3B We checked that کلمہ فاء is orignally Fatahtised اصلاً مفتوح Thats why it is important to change its فتحہ into ضمہ or کسرہ

Now Because Imperfect مضارع is not Dhamahtised with AIN (مضموم العين)

Thats why when we change فتحة into كسرة Then usable formation

will be خِفْنَ

Same as قَوَلَ (ن) قِلْنَ بِلْنَ نِلْنَ

However بَيَعَ (ن) بَيِعْنَ بَاعْنَ بِعْنَ

72:8 EXCEPTIONS

[مستثنیات]

Please not: The List of exceptions from the RULE NO:2 [Transferring of vowel]

[RULE NO2]

is a Lot big. You have to memorise it

(1) Instrument Noun is Excepted مستثنیٰ

اسم آلہ

For Example

[Measuring instrument]

[Loom]

[Shade]

مثوال

Trap

Those all are used without any change

(2) ELATIVE NOUN is also Excepted

اسم التفضیل

For example

(More Sustainable) اَقْوَمُ

(More Purified)

Those all are used without any change.

(3) The Masculine (pattern) مذكر of

Noun of Colours and defects (الوان وعيوب) is also Excepted.

For Example

(Black) أَسْوَد

(White) أَبْيَض

(Beautiful eye) أَقْوَر

(4) The categories of Increased Triliteral of Colours and defect Noun أبواب مزيد فيه الوان وعيوب are also Excepted. Please note You have not Studied yet.

for Example_ اِشْوَدَّ

(To be black) يَشْوَدُّ

(To be white)

(5) أَفْعَالُ تَعَجُّبٍ

which are formatted on the Pattern of

أَفْعَلَهُ

أَفْعَلْ بِهِ

Those are also Excepted from the Rule 2 of Transferring of vowels

For Example

(How Tall is he) مَا أَطْوَلَهُ (OR) أَطْوِلْ بِهِ

[How Pure he is] (OR)

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EXERCISE NO 68

رقم التمرين ٦٨

ق و ل (ن)

ب ی ع (ض)

خ و ف (س)

Format the Big conjugation صرفِ کبیر

[orignal format
&
[changed format

of above roots

for Past indefinite (Active) verb فعل ماضی معروف

and Imperfect Active verb

فعل مضارع معروف

HOLLOW VERB (PART 2)

فعل اجوف میں تاثر (۲)

73: 1 We have understood few rules of HOLLOW VERB and excercised Big conjugation (صرفِ کبیر) of relevant Hollow Verbs. Now we have to understand few matters relevant to Small Conjugation (صرفِ صغیر).

Except those rules We Shall also Study few more Rules of Limited Scope (نطاق محدود)

73: 2 There is no need of any Rule for formatting the imperative verb (فعل امر) from Hollow verb (فعل اجوف)

However the Rule No 2 and Rule No 3 of Last Lesson are applied.

For Example From (س)

The original formation of Imperfect is

يَخَافُ (يَخْوَفُ)

and the orignal formation of Imperative verb will be

اِخْوَفْ

According to Rule No 2

"واؤ" will transfer its vowel (حرکت) to the Letter before it and will change into "الف"

and because [illegible] is Voweled متحرک Thats why there be no need of Joining همزہ (بہمزۃ الوصل)

Hence it will be converted into

خَافْ

Now due to Rule No '3A' الف will be omitted and Due to Rule No '3B' Transferred vowel of كلمه فاء will be remain as it was So Imperative Verb فعل امر will be formatted as → خَفْ

Briefly we can describe as under

(س) باب سَمِعَ يَسْمَعُ

Same as

قَوَلَ يَقْوُلُ يَقْوَلُ اُقْوُلْ قُوْلْ قُلْ

(ن) باب نَصَرَ يَنْصُرُ

(ض) باب ضَرَبَ يَضْرِبُ

There are 3 examples of different Categories How, Root converted into Imperfect then in Imperative Verb. Its is very important for Students to understand the Weak Verbs as فعل معتل

73:3 For the formation of active participle اسم الفاعل from Simple Triliteral verb (فعل ثلاثی مجرد)

We have to change the weak letter (حرف علة) which is existed in the Place of letter AIN (کلمہ عین) of its Pattern فَاعِلٌ with ہمزہ

For example ح و ف

اسم الفاعل is فَاوِفٌ instead of

For Root ب ی ع

اسم الفاعل is بَایِعٌ instead of

For Root ق و ل

اسم الفاعل is قَاوِلٌ instead of

Please note this Rule is only used for Simple triliteral فعل ثلاثی مجرد

73:4 We have to Study Passive Past Participle in 2 Phases

(اسم المفعول)

which means First we have to Study اجوف واوی

(HOLLOW VERB WITH واؤ)

Then we have to Study اجوف یائی

(HOLLOW VERB WITH یا)

Previous Rules are also used for اجوف واوی from اسم المفعول

For Example the اسم المفعول of قَالَ on the Pattern of مَفْعُوْل will be originally مَقْوُوْل

Now 'و' will transfer its Vowel (حرکت) to the Letter which is before it and the letter after is motionless (ساکن)

Thats why according to Rule no 3A
This motinless letter will be omitted
So that its usable formation will be
مَقُوْلٌ

For easy to memorising we can say
that اسم المفعول is formatted on
the Pattern of مَفْعُوْلٌ instead of

27/2/21 73:5 Please note against
Expectations or against Rules
(خلافِ قیاس)

The Passive Past Participle

of Hollow verb (of ياء)
is formatted
on the Pattern of (اجوفِ یائی)

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مَفِيْلٌ

It is also formatted on the correct Pattern (وزن)

مَفْعُوْلٌ

اسم المفعول of most words are used on both Pattern

For Example From Root ب ى ع

The Passive Past Panticiple

مَبِيْعٌ and مَبْيُوْعٌ

Both are correct.

Same as From Root ع ى ب

اسم المفعول

مَعِيْبٌ and مَعْيُوْبٌ

Both are correct.

However اسم المفعول from few Roots is only formatted on the Pattern of

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مفعِّل

For Example from Root "ش ی د"

From

[constructed very strong] مَشَادَ ← مَشِيْد

and From Root ک ی ل

(Measured) مَكَالَ ← مَكِيْل

73:6 Please note one Rule of

(HOLLOW VERB)

is mostly applied on the Past Passive Verb

ماضی مجہول

Rule is that if Weak Letter is Kasrahtised

مکسور

and There is Dhammah on the letter before حرف علة

which is

Then Dhammah will be Changed into Kasarah (كسرة) and حرف علة will be changed into ياءِ ساكن motionless ي

For Example the Past Passive Verb (ماضي مجهول) of Root ق و ل and word قَال is originally قُوِلَ

and Root ب ي ع and word بَاع Past Passive Verb ماضي مجهول is originally بُيِعَ

Please note in both words قُول and بُيِعَ weak letter حرف علة is Kasrahtised

and there is a Dhammah on the letter which is before حرف علة

Thats why ضمة will be change into كسرة

and حرف علة ("ی") will be changed into motionless واو "واو ساکن"

Then both will be converted into

قِیْلَ

and

بِیْعَ

قول قَالَ قُوِلَ قِیْلَ

باع بَاعَ بُیِعَ بِیْعَ

For easy to memorise we can Say that Past Passive verb of Hollow VERB (اجوف) is Mostly formatted on the Pattern (وزن) of فُعِلَ. Please note that the Changes in Imperfect Passive verb مضارع مجہول is will occured according Previous Rules.

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73:7 Another Rule is that if Two weak letters ave gathered in a word (سَاكِن) and if first is motionless and 2nd is voweled (متحرک) Then "واؤ" will change into "ی" and then both will be assimilated (ادغام / مدغم)

According to This Rule There will be Change into many Nouns of HOLLOW VERB OF WAVEE (واؤ) (اَجوف واوی) which are formatted on the pattern (وزن) of فَيْعِل

For Example From Root ـ ـ ـ

Word سَيْوِءٌ is formatted on the Pattern of فَيْعِلٌ

Then according to this Rule (as described in Page 1031) it will be Converted into سَيِّئٌ (Bad)

Same as From Root س و ء

سَيِّدٌ (Leader)

Same as From the Root س و د

مَيِّتٌ

Let we revise this

س و ء سَاءَ سَوْءَ سَيْوِءٌ سَيِّئٌ

س و د سَادَ سَوْدَ سَيْوِدٌ سَيِّدٌ

م و ت مَاتَ مَوْتَ مَيْوِتٌ مَيِّتٌ

Please note in HOLLOW VERB WITH YAA

(اجوف یائی)

Because Letter AIN "کلمہ عین" is "ی" Thats why There will be no requirement of change in The words which are formatted on the Pattern (وزن) مفعول

The Letters are only assimilated

(عمل ادغام) (مدغم)

For Example From Roots to final words as below

(PURE) ←

(SOFT) ←

(CLEAR) ←

73:8.: Now we have to understand the Changes occured in in Reference of Categories of Increased trititeral Verbs

ابواب افعال مزید فیہ

Please understand This matter firstly the Changes in HOLLOW VERB are only occured in the 4 Categories of Increased triliteral Verbs as below

and

However there will be no changes in the Remaining 4 categories of Increased Triliteral.

Further more is that Rule No 3(B) of Hollow VERB (اجوف) is not applied on any category of Increased Triliteral Verb

(ابواب افعالِ مزید فیہ)

73:9 The Four Categories (ابواب) of increased triliteral Verb (مزید فیہ) which are not changed

Please note their Active Participle is used according to their Correct Pattern (وزنِ صحیح)

And in those Categories of (مزید فیہ) where Change is occured all Previous Rules are applied.

Please Revise those Rules again for Showing good experrence

Now back to Examples

For Example from Root ض ی ع in باب افعال

This Root will be Transformed as below

ض ی ع اَضَاعَ اُضِیْعَ یُضِیْعُ یُضِیْعُ

To waste

Its original Formation of Active Participle will be مُضِیْعٌ (اسم الفاعل)

(مُضِیْعٌ)

Now according to Rule No 2, Vowel of "ي" will be Transfer to the Letter before it. And because "ي" is Compatible with Kasrah كسرة

Thats why "ي" will be continue to Exist. Thats why it will be Transformed as

مُفِيْعٌ

ض ي ع ← أَضَاعَ ← أَضْيَعَ ← يُضِيْعُ ← يُضِيْعُ ← مُضِيْعٌ ← مُضِيْعٌ

Now we have to Change this Rule in

باب افتعال

From Root

خ و ن

(Dishonesty) The original formation of its active participle is

مُخْتَوِنٌ

(مُخْتَوِنٌ)

Now according to Rule No 1 واو will be Changed into "الف"
Then it will be Transformed in to (متحرک)

73:10 The Change in 4 categories of Increased tritterals (ثلاثی مزید فیہ)
Relevant to their Infintives مصادر are as below.
There are two types of Changes are occured in their Infinitives
The Methodology of change in باب افعال . باب استفعال
is different and the Methodology of Changes in باب انفعال . باب افتعال
is different.

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73:10. The Change in the Infinitive of (مصدر)

باب افعال

باب استفعال

is occured in accordance of Preveious Rules. But Please note as a result Two are gathered in one Place. In This Situation one الف is omitted and a "ی" is added at the Last Part of Word

For example from Root

Orignal Infinitive مصدر اصل

In باب افعال

7

اَضَاعَ يُضِيْعُ

is

اِضْيَاعٌ

Now "ی" will Transfer its Vowel to the Letter before it, and will Change in to الف

Then it will Looks as

اِضَاعٌ

and when we omitt one الف and add at last part of word Then it will looks as

إِضَاعَةٌ

إِضَاعَةٌ

إِعَانَةٌ

إِطَاعَةٌ

Please note Arabic is a Perfect Mathematical Language in all aspects.

أَحِبُّوا الْعَرَبَ لِثَلَاثٍ

Please note from Root ع و ن

The infinitive (مصدر) → in → باب استفعال

will be firstly → اِسْتِعْوَانٌ

of → استفعال بتشعيش

Please note from Root ع و ن

The infinitive in باب استفعال is اِسْتَعَانَ يَسْتَعِيْنُ

will be Firstly اِسْتِعْوَانٌ

which will be اِسْتِعَانٌ

and then will Convent in to اِسْتِعَانَةٌ

اِسْتِعَانَةٌ

ع و ن. اِسْتَعَانَ. يَسْتَعِيْنُ. اِسْتِعْوَانٌ. اِسْتِعَانٌ اِسْتِعَانَةٌ

(HELP)

73:11 ي will be changed into "و" in the infinitive (مصدر) of اجوف واوی from the Categories of

باب افتعال

باب انفعال

For Example from Root خ و ن
The infinitive · original Infinitive
of اِخْتَانَ يَخْتَانُ
will be → اِخْتِوَانٌ
which will be converted into اِخْتِيَانٌ

[واو is Changed into ی]

However from the Root غ ی ب
in باب افتعال

original Infinitve is

اِغْتِيَابٌ

Will be اِغْتِيَابٌ (Back Biting)

and there be no any Change is required it will be used as it is (Because ي is already there)

Same as from the Root هور

The original Infinitive مصدر اصل

from Category of

انْهِيَارٌ

will be

Will be Changed into

انْهِيَارٌ

(واو is Changed into ي)

(FELL DOWN)

73:12 We have already Studied that Past Passive Verb

ماضی مجہول

of Hollow Verb

اجوف

is mostly formatted on the pattern of

فِعِلَ

Now Please note that the Rule of Past passive of Simple Triliteral Verb

فعل ثلاثی مجرد

of اجوف is also applied on the Past Passive Verb of

باب افتعال

However the changes باب افعال

باب استفعال +

will be occured according to the Previous Rules. Please note that There will be no [Passive Verb (مجہول)] is Formatted from باب افعال

باب انفعال

The main cause is that all Verbs from باب انفعال are

افعال لازم

TRANSITIVE VERBS

Please note that the Changes in Imperfect Passive Verb مضارع مجہول of Increased Trilateral فعل ثلاثی مزید فیہ will be occured according to Previous Rules Same as from اجوف of فعل ثلاثی مجرد

In Brief We can Say that For اجوف Same Rules are used for Both type of Verbs either Simple or Increased Imperfect Passive Verb فعل مضارع مجہول

73:13 Few verbs of باب استفعال are excepted مستثنیٰ from the changes of اجوف! Which mean There are Just few verbs of باب استفعال which are used in their orignal Formation. instead of Changed Formation.

For Example From Root ص و ب

[Want a matter to be approved]

إِسْتَفْعَلَ
يَسْتَفْعِلُ
إِسْتَفْعَالًا

According to Rules it Should be

إِسْتَصَابَ
يَسْتَصِيبُ

However it is allowed to used in its orignal formation (according to Rules) But mostly used as in green colour writing.

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Same as another verb from the Root ح و ذ

(To overcome) OR (Take over the thought of Some body)

إِسْتَحْوَذَ

يَسْتَحْوِذُ

إِسْتِحْوَاذًا

This Verb is also used without any change and also used in Holy Quran without any change

إِسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنْسَاهُمْ ذِكْرَ اللَّهِ أُولَٰئِكَ حِزْبُ الشَّيْطَانِ أَلَا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخَاسِرُونَ (سورة المجادلة 19)

12-03-21 1047

VOCABULARY

كلمات

عَوَذَ

① ع و ذ عاذ(ن) عوذا

Seeking Refuge from Someone for Some Possible danger

OR

Asking Refuge from some for Some Possible danger

افعال :-

Giving Somebody Refuge in Some Place or giving Somebody Protection with a Strong Personality

تفعيل :-

Giving Shelter to somebody.

Demanding استعمال :
Refuge from Somebody from
any type of danger.

② ر ی د (ض)

Increase زَيْدًا ، زِيَادَةً
To increase Some thing
Adding Some thing
Growing Something
To be more Something

(فعل لازم , متعدی)

INTRANSITIVE AND TRANSITIVE
(VERB)

③ ر و د (ن) رَادَ رَوْدًا

Wandering in Search of Something

To intend anything:- افعال

or intention to do Something

④ ث و ب. ثَابَ (ن)

Returning some thing to its orignal State

مَثَابَةٌ Place of Return

ثَوَابٌ ثَوْبَةٌ Reward

Reward for action or deed which will be returned towards the Person who has done this deed.

Cloth - ثَوْبٌ ثِيَابٌ

⑤ ت و ب تَابَ (ن)

تَوْبًا تَوْبَةً

Returning from one state to another state

Returning تَابَ إِلَىٰ

Human being towards ALLAH Be Praised

Returning تَابَ عَلَىٰ

of ALLAH be Praised's Mercy and blessing towards Human being

Accepting or repentance

⑥ ص و ب

صَابَ (ن) صَوْبًا

Descending

To ARRIVE

To INSTALL

Targeting ← صَيْبًا (ص)

To hit the target

To Hit the target :- افعال

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Correct thing صَوَابٌ

Correct Matter

⑦ ج و ب

جَابَ (ن) جَوْبًا

To interrupt Somebody

To answer Somebody

(افعال + استفعال)

To Explain Something

To obey Somebody

Accepting Someone's request

⑧ ط و ع

طَاعَ (ن) طَوْعًا

To be obedient with Whole heartdly

To be obedient with happiness.

افعال

To Be obedient

To carry out the orders

تفعّل

obeying the order
By carrying extra
Burden.

OR

To Perform Supererogatory
worship

(العبادة النافلة)

استفعال

To Provide the necessary means
to carry out (obey) The orders

OR

(To Have Power)

⑨ ب ی ن بَانَ (ض) بَيْنًا

To appear

(To Calrify افعال + تفعيل)

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(تفعل + استفعال)

To be clear

⑩ ص ى ر صَارَ (ض)

صَيْرٌ

Moving something
Reaching to the end

⑪ س و ء سَاءَ (ن) سَوَاءٌ

To be bad
To Grieve
To misbehave

افعال

To describe
bad things about
Some body (or commenting the bad habit of Some body in a Sorrowful Style)

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(12) قَامَ (ن) قِيَامًا

To stand

To make Someone Stand

To be straight

Stick to Something or

Firmly stick on a Point of view

(13) ذَاقَ (ن) ذَوْقًا

To Taste Something

To Degust

(14) خَارَ (ض) خَيْرَةً

To Dominate Somebody

To Like Somebody

To Choose Somebody

افتعال :- To Choose Somebody

استفعال :- Seeking Morality

شرى The Thing which is Liked by every one

Morality

(15) شَاءَ (ف) شَيْئًا مَشِيئَةً

To intend - To contemplate

شَيْءٌ The entity which is able to be known and able to be informed Somebody else.

(16) بَاعَ (ص) بَيْعًا To sell Something or a Business activity

مفاعلة To Buy and sell Mutual agreement (To Pledge)

1056

To Return بَوَّأَ (ن) ⑰

To Replace

To Populate

To settle

تفعیل

Take up Somewhere

Residence

تفعّل

كَادَ (ض) كَيْدًا ⑱

Planning a Secret Plot

To be جَوْعًا (ن) جَاعَ ⑲

Hungry

To be خَوْفًا (ف) ⑳

Scared To be afraid of

To Scave

Somebody

(افعال + تفعیل)

(21) رَابَ (ض) رَيْبًا Doubting Somebody in any issue or matter

افتعال :- To doubt

(22) ضَاعَ (ض) ضَيْعًا ـ ضِيَاعًا To be wasted

افعال :- To waste

EXERCISE NO 53

رقم التمرين 53 (جزء الف)

Brief conjugate the original and changed formations شكل of following Roots with the Categories (ابواب) written beside them

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① ق و ل (ن)

② ب ی ع (ض)

③ خ و ف (س)

④ ر و د (افعال)

⑤ ر ی ب افتعال

⑥ ج و ب استفعال

EXERCISE NO 62 'D'

رقم التمرین ۶۹ (جزب)

Describe the Kind, Root, Category and Person of following Nouns and Verbs

قسم، مادہ، باب، صیغہ

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① أَعُوْذُ

② مَثَابَةً

③ تُبْ

④ فَلْيَسْتَجِيْبُوْا

⑤ أَطَعْنَا

⑥ اَلْمَصِيْرُ

⑦ أُعِيْذُ

⑧ تُبْتُ

⑨ فَلْتَقُمْ

⑩ إِخْتَارَ

11. أُصِيبُ
12. أَشَآءُ
13. بِالْبَغْتَةِ
14. نُذِيقُ
15. تَبَوَّأُ
16. نُبَوِّئُ
17. مُجِيبُ
18. أَقَامُوا
19. لَا تُطِعْ

(20) زِدْ

(21) اِشْتَعِذْ

(22) مُبِيْنٌ

(23) اِخْتَرْنَا

(24) ذُقْ

(25) تَتُوْبَا

(26) اِنْ يُّرِدْ

(27) رَادُّ

(27) اَذَاقَ

(28) فَاشْتَعِذْ

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مُصِيبَةٌ (29)

أُضِيحُ (30)

EXERCISE NO 65

رقم التمرين 69 (جزء)

Describe the Diacritical case (اعرابی حالة)

and its cause of Hollow Verbs

in the following verses of

Holy QURAN

The Translate WHOLE VERSES

IN ENGLISH

① فِيْ قُلُوْبِهِمْ مَّرَضٌ فَزَادَهُمُ
اللّٰهُ مَرَضًا

② مَاذَا اَرَادَ اللّٰهُ بِهٰذَا
مَثَلًا

③ اَعُوْذُ بِاللّٰهِ اَنْ اَكُوْنَ مِنَ
الْجٰهِلِيْنَ

④ وَاِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً
لِّلنَّاسِ

⑤ وَاَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا

⑥ فَلْيَسْتَجِيْبُوْا لِيْ وَلْيُؤْمِنُوْا
بِيْ

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⑦ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ
رَبَّنَا وَإِلَيْكَ الْمَصِيرُ

⑧ الْقُرْآنُ هُدًى لِلنَّاسِ وَبَيِّنَاتٍ

⑨ وَإِنِّي أُعِيذُهَا بِكَ

⑩ وَإِنْ تُصِبْكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا

⑪ ثَوَابًا مِنْ عِنْدِ اللَّهِ وَاللَّهُ
عِنْدَهُ حُسْنُ الثَّوَابِ

⑫ قَالَ إِنِّي تُبْتُ الْآنَ

⑬ وَإِذْ كُنْتَ فِيهِمْ فَأَقَمْتَ

لَهُمُ الصَّلٰوةَ فَلْتَقُمْ طَآئِفَةٌ
مِّنْهُمْ مَّعَكَ

(14) أُولٰٓئِكَ الَّذِيْنَ لَمْ يُرِدِ اللّٰهُ
اَنْ يُّطَهِّرَ قُلُوْبَهُمْ

(15) اَوْ عَدْلُ ذٰلِكَ صِيَامًا لِّيَذُوْقَ
وَبَالَ اَمْرِهٖ

(16) وَاخْتَارَ مُوْسٰى قَوْمَهٗ سَبْعِيْنَ رَجُلًا

(17) عَذَابِيْ اُصِيْبُ بِهٖ مَنْ اَشَآءُ

(18) فَاسْتَبْشِرُوْا بِبَيْعِكُمُ الَّذِيْ بَايَعْتُمْ بِهٖ

(19) ثُمَّ نُذِيقُهُمُ الْعَذَابَ الشَّدِيدَ

(20) وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ أَنْ
تَبَوَّآ لِقَوْمِكُمَا بِمِصْرَ بُيُوتًا

(21) وَاجْعَلُوا بُيُوتَكُمْ قِبْلَةً
وَأَقِيمُوا الصَّلَاةَ وَبَشِّرِ الْمُؤْمِنِينَ

(22) وَقَالَ مُوسَىٰ رَبَّنَا إِنَّكَ آتَيْتَ فِرْعَوْنَ
وَمَلَأَهُ زِينَةً وَأَمْوَالًا فِي الْحَيَاةِ الدُّنْيَا
رَبَّنَا لِيُضِلُّوا عَنْ سَبِيلِكَ
رَبَّنَا اطْمِسْ عَلَىٰ أَمْوَالِهِمْ

(23) قَالَ قَدْ أُجِيبَتْ دَعْوَتُكُمَا
فَاسْتَقِيمَا وَلَا تَتَّبِعَانِّ

(24) وَأَقَامُوا الصَّلٰوةَ وَأَنْفَقُوا
مِمَّا رَزَقْنٰهُمْ

(25) فَكَفَرَتْ بِأَنْعُمِ اللّٰهِ فَأَذَاقَهَا اللّٰهُ
لِبَاسَ الْجُوْعِ وَالْخَوْفِ

(26) إِنَّهٗ مَنْ فَاحِشَةٍ وَّسَآءَ سَبِيْلًا

(27) وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهٗ
عَنْ ذِكْرِنَا

(28) رَبِّ زِدْنِيْ عِلْمًا

(29) إِلَيَّ الْمَصِيْرُ

(30) اِنَّ الَّذِيْنَ قَالُوْا رَبُّنَا اللّٰهُ
ثُمَّ اسْتَقَامُوْا

(31) فَاسْتَمِزْ بِاللّٰهِ

(32) وَمَنْ اَسَآءَ فَعَلَيْهَا

(33) اِلَى اللّٰهِ تَصِيْرُ الْاُمُوْرُ

(34) اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيْنٌ

(35) وَلَقَدِ افْتَرَيْنَا هُمْ عَلٰى عِلْمٍ
عَلَى الْعَالَمِيْنَ

(36) ذُقْ اِنَّكَ اَنْتَ الْعَزِيْزُ الْكَرِيْمُ

(37) وَلَا تَقُمْ عَلٰى قَبْرِهٖ

(38) اِنَّ تَنُوْبَا اِلَى اللّٰهِ

(39) مَا اَصَابَ مِنْ مُّصِيْبَةٍ اِلَّا

بِاِذْنِ اللّٰهِ

(40) اِنَّهُمْ يَكِيْدُوْنَ كَيْدًا وَّاَكِيْدُ

كَيْدًا

(41) وَلٰكِنَّكُمْ فَتَنْتُمْ اَنْفُسَكُمْ

وَتَرَبَّصْتُمْ وَارْتَبْتُمْ

(42) وَلَا تَزِدِ الظّٰلِمِيْنَ اِلَّا ضَلٰلًا

(43) وَمَا تَشَآءُوْنَ اِلَّآ اَنْ
يَّشَآءَ اللّٰهُ

(44) اِنْ جَآءَكُمْ فَاسِقٌۢ بِنَبَاٍ
فَتَبَيَّنُوْٓا اَنْ تُصِيْبُوْا قَوْمًاۢ
بِجَهَالَةٍ

(45) فَاتَّقُوا اللّٰهَ مَا اسْتَطَعْتُمْ
وَاسْمَعُوْا وَاَطِيْعُوْا وَاَنْفِقُوْا

(46) اِنَّمَا الْمُؤْمِنُوْنَ الَّذِيْنَ
اٰمَنُوْا بِاللّٰهِ وَرَسُوْلِهٖ ثُمَّ
لَمْ يَرْتَابُوْا

(47) فَاسْتَجَابَ لَهُمْ رَبُّهُمْ

أَنِّي لَا أُضِيعُ عَمَلَ

عَامِلٍ مِّنكُم

(48) و قال رسول الله صلى الله تعالى عليه وآله وسلم

اَللّٰهُمَّ صَلِّ عَلٰى حَبِيْبِكَ وَسَيِّدِنَا مُحَمَّدٍ وَّ آلِهٖ وَ بَارِكْ وَسَلِّمْ بِعَدَدِ كُلِّ مَعْلُوْمٍ لَّكَ

مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا

فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ

النَّارِ.

26/3/21

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DEFICIENT VERBS - 1
- PAST ACTIVE -

ناقص جمله

ماضی معروف

74 : 1 We have already Studied in Paragraph No 65 : 5 That if a weak letter حرف علة Waaoo واو or YAA يا existed in the Place of letter Laam "لام" Then This verb is called (DEFICIENT VERB ناقص

Please note if واو is Existed in the Place of (لام كلمه) Then it is called

DEFICIENT VERB WITH WAAOO, ناقص واوی

and if "يا" is existed in the Place of لام كلمه Then it is called "ناقص یائی"

DEFICIENT VERB WITH "YAA"

There are more changes occured in the Nouns and Verbs of DEFICIENT VERB (فعل ناقص) as Compare to HOLLOW VERB (فعل اجوف). The main Cause is that few changes are occured in accordance with the Rules of DEFICIENT VERBS افعال ناقص. There are many rules of Previous Lessons are also applied Thats why it is very important to understand Those changes with more attention, consideration and Concentration. Please note it is very important to Perfectly momorise the rules as discussed in HOLLOW VERB LESSONS.

74:2 We have already discussed in the first Rule of اجوف that if weak letter (حرف علة) is voweled متحرك and there is a حركة on the letter before it (weak letter) Then حرف علة و & ی will be changed into الف. Please note At the time of applying this Rule in اجوف The واو and یا will be Changed into الف only (only)

For Example

قَوْلٌ ← قَالَ

بَيْعٌ ← بَاعَ

But when we apply this rule in ناقص Then the way of writing of الف will be different in

ناقص واوی

ناقص یائی

Please carefully understand This difference

(i) When 'و' is changed into الف in ناقص واوی

DEFICIENT VERB WITH WAAOO

(SIMPLE TRILITERAL VERB)

Then it will be only written as الف

for Example..

(He called) دَعَوَ ← دَعَا

(He followed) تَلَوَ ← تَلَا

But when و is changed into الف in ناقص يائي

Then الف will be changed into the form of الف مقصورة

Which means ى

For Example

(He walked) مَشَيَ ← مَشَى

(He disobeyed) عَصَيَ ← عَصَى

Please note this very special matter in this regards

That if there is a ضمیر مفعولی

(OBJECTIVE PRONOUN)

is existed after Past Verb (فعل ماضی)

of ناقص

Then واوی and یائی

both are written with الف

For Example

(They called them دَعَاهُمْ

He disobeyed me عَصَانِیْ

74:3 Now you have noted this matter that when first rule of ناقص is applied in الف

Then following Dual Persons (صیغات تثنیہ)

are Excluded مستثنیٰ

① Third Person Dual Masculine

فعل مبنی

Which Mean the Pattern of فَعَلَا

صرف کبیر

Plural جمع	Dual تثنیہ	Singular واحد	
فَعَلُوا	فَعَلَا	فَعَلَ	Third Person غائب
فَعَلْنَ	فَعَلَتَا	فَعَلَتْ	
فَعَلْتُمْ	فَعَلْتُمَا	فَعَلْتَ	2nd Person مخاطب
فَعَلْتُنَّ	فَعَلْتُمَا	فَعَلْتِ	
فَعَلْنَا	فَعَلْنَا	فَعَلْتُ	FIRST Person متکلم
فَعَلْنَا	فَعَلْنَا	فَعَلْتُ	

For Example The Dual دَعَوَا of

دعو (دعا)

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The Dual مَشَيَا of

يَمْشِي

Both دَعَوَا and مَشَيَا

will be used without any Change

(IN THIS SITUATION) That Weak letter is Voweled متحرك and There is a فتحة on the letter before the weak letter (حرف علة)

(Patterns) of

1 First Four Dual Persons of Imperfect active Verb

فعل مضارع معروف

THIRD PERSON DUAL MASCULINE
THIRD PERSON DUAL FEMININE
SECOND PERSON DUAL MASCULINE
SECOND PERSON DUAL FEMININE

غائب تثنية مذكر
غائبة تثنية مونث
حاضر تثنية مذكر
حاضرة تثنية مونث

تصريف فعل مضارع

	Plural جمع	Dual تثنية	Single واحد	
THIRD غائب	يَفْعَلُوْنَ	يَفْعَلَانِ	يَفْعَلُ (M)	
	يَفْعَلْنَ	تَفْعَلَانِ	تَفْعَلُ (F)	
2nd حاضر	تَفْعَلُوْنَ	تَفْعَلَانِ	تَفْعَلُ (M)	
	تَفْعَلْنَ	تَفْعَلَانِ	تَفْعَلِيْنَ F	
FIRST متكلم	نَفْعَلُ	نَفْعَلُ	أَفْعَلُ M	
	نَفْعَلُ	نَفْعَلُ	أَفْعَلُ F	

M for Masculine مذكر

F for Feminine مونث

إِعْلَالُ الْمَعْتَلِّ

Those 4 Pattern as Pointed In Page No 1077 with Pink Lines are excluded.

With Example of دَعَوَ ، دَعَا

يَدْعُوَانِ

تَدْعُوَانِ

and with Example of مَشَى مَشْيٌ

يَمْشِيَانِ

تَمْشِيَانِ

Those all above Four Patterns are used without any Changes.

IF The Root is سَعَى

يَسْعَيَانِ

تَسْعَيَانِ

if the Root is لَقَى

يَلْقَيَانِ

تَلْقَيَانِ

Those words are also used without any Change.

Please note However, in every word حرف علة is voweled and and There is a فتحة on the letter which is before weak Letter.

74:4 First Rule of DEFICIENT VERB is that if weak letter (حرف علة) (ناقص) of Letter Laam كلمة لام and the weak letter of the Person صيغة

Existed together The Weak letter of letter LAAM

كلمه لام

will be omitted or deleted.

Then we have to Examine

(i) —: if there is a FATAH existed on Letter AIN

(كلمه عين)

Then this Fatah will be remain as it is

For Example -: The original formation of Third Person Plural of Past active Verb

فعل ماضی معروف

of دَعَوَ (دَعَا)

is دَعَوُا

When واو of its letter Laam (كلمه لام) is omitted then → دَعَوْا Left

Now The FATAH of LETTER AIN كلمه عين will be Remain as it is Thats why it will be used as دَعَوْا

Same as (He threw)

The original formation of
Third Person Plural of Past active Verb
فعل ماضی معروف
will be رَمَيُوْا

But when "ی" of کلمہ لام
will be omitted then رَمَوْا
will be Left
And it will be used as it is

(II) IF There is ضمہ or کسرہ
is Existed on کلمہ عین
Then we have to Keep it
Compatible (with) in accordance with
Weak letter of Person
(صیغہ حرف علۃ)

For Example The original formation of Third Person Pluval (Masculine) of Past active

فعل ماضی معروف

of لَقِيَ (To meet)

is لَقِيُوْا

The "ی" of کلمہ لام omitted Then will be لَقُوْا

Left, Now The (ِ) کسرہ of کلمہ عین is not compatible with The واؤ of Person (صیغہ) Thats why This will be Changed into ضمہ and we use this word as لَقُوْا

Another Example in This regard is that
The original formation of third Person Plural masculine of Past active verb

فعل ماضی معروف

of

سَرَوَ

is

سَرُوُوْا

when the واو of کلمہ لام
omitted Then

سَرُوْا

Left
Now The of کلمہ عین
is compalible (مناسب) with the
واو of Person
Thats why it will be used as (only)

سَرُوْا

حروف (Vowels) This is very important Discussion.

حروف علۃ (WEAK LETTERS) with

Please Revise the Compatibility of
in Page No:

74:5 Second Rule of DEFICIENT VERB is that if a letter which is after a weak letter in the word of Person (صيغه) is motionless ساكن and there is a فتحه on the letter which is before حرف علة Then the weak Letter will be omitted.

For Example with the Root د ع و
The Third Person singular feminine of Past Active verb فعل ماضی معروف صيغه كانت واحد مؤنث

The original formation of word will be

دَعَوَتْ

So the letter after weak Letter is motionless (ساكن) and there is فتحه on the Letter which is before weak letter That و will be omitted
That why its useable formation will be

دَعَتْ

Please note if the letter after weak Letter will be motionless and There is no فتحه on the letter before weak Letter then the weak Letter will not be omitted But remain as it is

for Example the orignal for mation of Third Person Singular feminine of Past active Verb فعل ماضی معروف

of لَقِيَ

is لَقِيَتْ

Here the letter after weak Letter is motionless (ساکن) and There is No فتحه on the letter before weak Letter (Please note there is a کسره under (ق)

That's why 2nd Rule is not applied in this case Hence it will be used as لَقِيَتْ

THE RESULT OF 74:5

Sometimes there will be change in the Pattern فَعَلَتْ of فعل ناقص which is Third Person Singular Feminine of Past active verb.

فعل ماضی معروف

And Some there be no Change occured
Please understand the Rule as it was applied in Page No 1084 and 1085

FOR THE VERBS OF DEFICIENT

Where there is capacity of applying RULE NO 3 (A) of HOLLOW VERB (اجوف)

THERE CHANGE WILL OCCUR

BUT RULE NO 3 (B) is NOT APPLIED

FOR EXAMPLE

دَعَوَتْ

2.: IN Those Verbs Where There is no capacity of applying The Rule NO 3A of HOLLOW VERB Those will be used without any change

THERE WILL BE NO CHANGE

FOR EXAMPLE

74:6 : Now you have to note This matter that

Third Person Dual feminine of Past active verb فَعَلَتَا

فعل ماضی معروف

Which is formed from the Usable formation of its Singular(واحد)

From Example دَعَتَا

لَقِيَتَا

After this Person (صیغہ 4) all those Persons are existed in which فعل is motionless. From فَعَلْتَ فَعَلْتُ فَعَلْنَا فَعَلْتُنَّ There will be No Change in all Persons صیغہ جات.

Complete Paradigm (صرف) فعل ماضی معروف

is given on Next page

1088

Plural	Dual	Singular		
فَعَلُوا	فَعَلَا	فَعَلَ	M	Third
فَعَلْنَ	فَعَلَتَا	فَعَلَتْ	F	
فَعَلْتُمْ	فَعَلْتُمَا	فَعَلْتَ	M	Second
فَعَلْتُنَّ	فَعَلْتُمَا	فَعَلْتِ	F	
فَعَلْنَا	فَعَلْنَا	فَعَلْتُ	M	First
فَعَلْنَا	فَعَلْنَا	فَعَلْتُ	F	

EXERCISE NO. 70

Describe Big conjugation صرف کبیر of original and Changed formation of following Roots of Past active Tense

Please big conjugation means 14 Persons as given on Page No 1088

① ع ف و (ن) To forgive

② ھ د ی (ض) To Guide

③ ن س ی (س) To Forget

④ س ر و (ک) To Be Nobel

⑤ س ع ی (ف) To Try

4-4-21 1090

DEFICIENT VERB. 2 —:

:— IMPERFECT ACTIVE

فعل ناقص مختلف

مضارع معروف

75:1 We had understood in the Last Lesson The Changes in the Past active of DEFICIENT VERB with the help of 2 Rules of DEFICIENT VERB and few Previous Rules. NOW we have to understand the Possible Changes in the Imperfect active of DEFICIENT VERB. with the help of a New rule and few Previous Rules.

75:2 Third Rule of DEFICIENT VERB is that if there is a ضمّہ Dhammah Before a Dhammahtsed Waaoo

"وُ"

[وُ]

Then this Waaoo will be Turned into motionless ساکن

وْ

if there is a كسرة before a Dhammah ised ي

يا مضموم

Then this ي will be turned as motionless ساكن

يْ

For Example Root

original Imperfect is

يَدْعُوُ

According to Rule in page-No. 1090 let will be Changed into

Same as the

From Root (ن) (ع) (م)

The original Imperfect will be

Formatted as

But according to this Rule

It will be changed in to يَرْمِيْ

NOW we have to consider a different Example

From Root

Its original Imperfect will be formatted as يَلْقَيُ

There will be no change in it according to above Rule

Because There is no كسرة Before Dhammah ised "YAA"

[ُ ي]

However

Thats why There will be First Rule of Hollow Verb فعل اجوف will be applied

Main Cause is that There is a imposed before the Voweled Weak Letter (متحرک حرف علة)

Hence it will be changed into

1093

يَلْقَى From

75:3 We have already studied in the paragraph No: 74:3 That the First Four Dual Persons of Imperfect active of DEFICENT VERBS are Excluded from any Changes

Thats Now we have to Consider Third Person Plural Masculine of Imperfect active

جمع مذکر غائب مضارع معروف

يَفْعَلُوْنَ

From → يَدْعُوْ (يَدْعُوْ)

originally will be → يَدْعُوُوْنَ

formatted for Third Person Plural Masculine

جمع مذکر غائب فعل مضارع معروف

Now here the Weak letter of کلمہ لام and weak letter of Person صیغہ are together. Thats Why first Rule of DEFICIENT ناقص will be applied

The Waaoo "و" of کلمہ لام will be omitted and the which is before کلمہ لام has compatibility "مناسبت" with the ضمہ of واؤ Person صیغہ of Waaoo thats why will be used Same as یَرْمِیْ

The original Verb will be formatted as یَرْمِیُوْنَ

The Laam ی of کلمہ لام will be omitted and the کسرہ which is before کلمہ لام has no Compatibility with Waaoo واؤ of Person صیغہ Thats why کسرہ Will be Changed into ضمہ Then word will be used

Let we Check the Root ل ق ی (س)

originally imperfect

will be formatted from

يَلْقَيُ (يَلْقَى)

The "ی" of کلمہ ی will be omitted and the which is before کلمہ دوم

will be remain as it is

Then Changed word

will be used.

75 : 4 .·. Third Rule of Deficient Verb (فعل ناقص) will be applied on (تَفْعِلِيْنَ)

2nd Person Singular Feminine

صیغہ واحد مونث حاضر

For Example original 2nd Person Singular Feminine will be formatted as?

تَدْعُوِيْنَ

Now we have to understand this issue with Examples in

According to first Rule of (فعل ناقص)
Waaoo واؤ of کلمہ لام
will be omitted
"S" of Person (صیغہ) is not Compalible (مناسبت)
with the
Which is imposed on letter before it
(Dhammah of Ain عین)
Thats why (2) ضمہ will be changed into
کسرہ (ِ)
Then we have to use

Same as orignal 2nd Person singular
feminine of صیغہ واحد مونث حاضر

will be formatted

for يَدْعُوْ

Now the "ی" of کلمه لام will be omitted the ی of صیغه has compatibility with the کسره of the letter which is before it Hence it will be used as

تَرْمِيْنَ

Anothe Example of

The original word تَلْقِيِيْنَ

is formatted

Now the ی of کلمه لام will be omitted and the فتحه which was before کلمه لام will be remain as it is

Thats why

will be used

75:5 Now Please Carefully
Note This matter that
There will be no Change into the both
Persons of Women Noon مبنيات

(نون النسوه)

NOON OFFE
(NOON OF FEMALE)

Which Mean

Third Person Plural Feminine
جمع مونث غائب
يَفْعَلْنَ

2nd Person Plural Femine
جمع مونث حاضر
تَفْعَلْنَ

However The Changes in
First Persons of Imperfed writ is occured
in accordance with the 3RD Rule
of DEFICIENT VERB

EXERCISE NO 71

Describe big conjugation صرف كبير
of original and changed formations
شكل اصل & شكل استعمال of the Root فَعَلَ
Imperfect active given in EXERCISE NO 70: Page No 1089

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DEFICIENT VERBS_3
"PASSIVE"

ناقص جز ثالث
"مجہول"

76 | 1 The Rule No 4 (B) of deficient Verb فعل ناقص is that " If there is a کسرہ ِ Before the واؤ which is Normally existed at the Last Part of word and mostly the کلمہ لام of the Deficient Verb ناقص

Relevant to واؤ which is Called

ناقص واوی

Then This واؤ will be Changed into ی This Rules is applied on few specific verbs of past indefinite active فعل ماضی معروف of deficient Verb of Waaw فعل ناقص واوی

(Simple trilitavl verb)

and this Rule is applied on all Verbs of Past indefinite Passive Verb

فعل ماضی مجہول

76:2 This Rule is applied when "ناقص واوی" Deficient Verb (relevant to Waaoo) is formatted from category of

باب سَمِعَ يَسْمَعُ

For Example

He was Pleased with Satisfaction

will be changed and used as

and غَشِوَ (He covered) will be changed and used as غَشِيَ

and their big conjugation is also Formatted with "ی"

Let we check the big conjugation

صرفِ کبیر

رَضِيَ

		واحد	تثنیہ	جمع
غائب	M	رَضِيَ	رَضِيَا	رَضُوا
	F	رَضِيَتْ	رَضِيَتَا	رَضِينَ
حاضر	M	رَضِيتَ	رَضِيتُمَا	رَضِيتُمْ
	F	رَضِيتِ	رَضِيتُمَا	رَضِيتُنَّ
متکلم	M	رَضِيتُ	رَضِينَا	رَضِينَا
	F	رَضِيتُ	رَضِينَا	رَضِينَا

M. FOR MASCULINE مذکر

F. FOR FEMALINE مونث

Please note رَضُوا [رَضِيَ ، رَضِيَا] (رَضِيُوا)

Please note رَضُوا was actually رَضِيُوا - So all the Conjugation was changed form

رَضِيَتْ . رَضِيَتَا . رَضِيْنَ

untill Last words of big Conjugation. as described on Page No: 1101

76:3. Deficient Verb Relevant to واوُ "فعل ناقص واوی"

May be formatted from any Category ثلاثی مجرد of The above Rule (4)[b] is applied on all Past Indefinite passive (فعل ماضی مجہول) , Main Cause is that There is only one Pattern فُعِلَ is existed فعل ماضی مجہول of For Example From دُعِيَ TO From

[He was called]

FROM

[He was forgiven]

TO

Please note their Big Conjugation

"صرف كبير"

Will also be Completed with

CHANGED "ـُ"

76:4 Sometimes This Rule is applied on the few Noun of Broken Plurals

اسماء جمع ملسر

(NOUNS OF BROKEN PLURALS)

and Infinitive (مصدر)

For example the Plural of

ثوب ثوابٌ Changed and

Formatted and used as

Same as the infinitive مصدر

of

Changed FROM

To

and infinitive of

Changed FROM

To

76:5 The Rule No 4(B) of Deficient Verb فعل ناقص is that

If واوٌ is Existed after 3 Letters in a word which means it is fourth Letter or after it. and there is no ضمّة on the letter before it.

Then THIS واوٌ WILL BE CHANGE IN TO "ي"

For Example

(ض)

(Collecting Fruit or Charity money)

its Imperfect مضارع
actually will be

First it will be changed
according to This Rule

Then according to 2nd Rule of
نافص it will be changed
as

Same as the Imperfect of

~~will be~~ → actually →
which ~~will be first~~
into ~~first~~ →
According to
~~This Rule as)~~
changed

will be actually

which will be first changed according to this Rule as

Then according to First Rule of HOLLOW VERB اجوف changed into

76:6 The Rule No 4(B) of ناقص will be applied on all Categories of Imperfect Passive (مضارع مجهول) of Simple Triliteral Verb (فعل ثلاثی مجرد) Because it has only one Pattern

For Example

مضارع

orignal Imperfect of

will be

will will be firstly Change according to this Rule as

Then will be changed in to according to first Rule of

اجوف (HOLLOW VERB) as

يَدْعُى

Same as The orignal Imperfect مضارع of

is

First Changed into يَغْفَيُ

Then Change into يَغْفَى

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76:7 → The "ی" of all increased trilterals Verbs

(افعال ثلاثی مزید فیہ)

are changed into ی with

This Rule 4(B) of Deficient Verb relevant to Waaoo

(فعل ناقص واوی)

Then according to Requirements more Rules are applied in This

For Example from

اِرْتَفَوَ

First changed into اِرْتَفَیَ

Then changed into اِرْتَفٰی

It Imperfect يَرْتَفِوُ

First changed into يَرْتَفِیُ

Then More Changed into يَرْتَفِیْ

76:8 → You may Remind that we told You in paragraph No 73:11 page No (1041 / 1042) That infinitive of Categories of (مصدر) اتصال إنفصال and

The "و" waaoo of Hollow verb (اجوف واوي) is changed into "ي"

RELEVant to 'و'

This change is also came into Existence due to This Rule 4 (B) of ناقص (Deficient Verb)

Please check those Examples again in page No (1041 / 1042)

FROM إِخْتِوَانٌ TO إِخْتِيَانٌ

FROM إِنْهِوَارٌ TO إِنْهِيَارٌ

You have to check those examples again

76:9 Now you can imagine that mostly "و" changed into "ی"

and sometimes "ی" changed into "و"

and sometimes in many formations different words looks same (to each other like IDENTICAL TWINS)

Thats why in many occasions it is very hard to decide that the root of this word is

واوی (Relevant to Waaoo) (WAAOO-TISED)

یائی (Relevant to YAA) (YAAEE-TISED)

So that student can research in dictionaries. (RELEVANT PART)

However sometimes dictionaries differentiated (اختلاف) to decide that the root of this word is found is given one as and in othe dictionary same root is written as

*1 R

For example.

صلو/صلی

طغو/طغی

غشو/غشی

etc:

Now you have to mentally Prepared that if one word is not found in the (ناقص واوی) Then it will be Definitely found in (ناقص یائی)

However in this research You need not Spend too much time Because the order of Last Four Letters of Arabic alphabets are Set in Such manner to facilitate the Student That he Would not turn over too much pages of dictionary IN Arabic order is as under

ی - و - ه - ن

So that by this way و and ی are written togather.

- MOST IMPORTANT NOTE

75:11 Please note in old dictionaries The order of most Roots are given as Last Letter of Root which mean

کلمہ لام

فعل

کلمہ فا

کلمہ عین

کلمہ لام

For Example (Application)
(اطلاق)

قرب

کلمہ فا

کلمہ عین

کلمہ لام

Howev in Modern dictionaries

The order of Letters of the Root will be decided as

First Letter is كلمه فاء

So in old dictionaries

ناقص واوی and ناقص یائی

are describe in one place and written togather

For Example The biggest Dictionary of Arabic Language

"لسان العرب"

Its Last two Volumes (14-15) are Consisted on the description of

ناقص واوی and ناقص یائی

in another Important Dictionary

"القاموس المحيط"

Both ناقص واوی and ناقص یائی

are described in one chapter

باب الواو والياء

However in the Modern dictionaries for example

المنجد

and

المعجم الوسيط

Where the Roots (مادة) are given in accordance with the order of "كلمة فاء"

First Root of واوي اللام (WAAOO-TISED WITH LAAM) is described

Then instantly after it Root of يائي اللام (YAAEE-TISED WITH LAAM) is described

Thats why it is not very difficult to find The roots ناقص يائي هنا ناقص واوي

EXERCISE NO 72

رقم التمرين ٧٢

Describe big conjugation صرف كبير

of

فعل ماضي معروف

Past indefinite active Tense

فعل ماضي مجهول

Past indefinite Passive Tense

فعل مضارع معروف

Imperfect Active Tense

فعل مضارع مجهول

(Imperfect Passive Tense)

FROM THE ROOT OF

ع ش و

(باب سَمِعَ يَسْمَعُ)

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DEFICIENT VERBS
PART 4
(BRIEF CONJUGATION)

(صرفِ صغیر)

First of all we have to Revise what is صرفِ کبیر BIG CONJUGATION AND WHAT IS BRIEF Conjugation (صرفِ صغیر)

صرفِ کبیر

FIRST We check صرفِ کبیر IN صرفِ کبیر we have to describe all 14 Persons of a Verb and those FIRST details are described Relevant to the Verb, either it is Singular, Dual or Plural

واحد or تثنیہ or جمع

Either it is Masculine or Feminine

مونث مذکر

Either it is First Person, 2nd Person or 3rd Person

متکلم حاضر غائب

So all 14 Persons are described in Details Example on Next Page

*1 Actually they are 18, But because First Person Dual and Plural are Same thats why No is used. (14)

	جمع PLURAL	تثنیہ DUAL	واحد SINGULAR	
غائب THIRD PERSON	ضَرَبُوا	ضَرَبَا	ضَرَبَ	مذکر MASCULINE
	ضَرَبْنَ	ضَرَبَتَا	ضَرَبَتْ	مونث FEMININE
حاضر 2ND PERSON	ضَرَبْتُمْ	ضَرَبْتُمَا	ضَرَبْتَ	مذکر MASCULINE
	ضَرَبْتُنَّ	ضَرَبْتُمَا	ضَرَبْتِ	مونث FEMININE
متکلم FIRST PERSON	ضَرَبْنَا	ضَرَبْنَا	ضَرَبْتُ	مذکر MASCULINE
	ضَرَبْنَا	ضَرَبْنَا	ضَرَبْتُ	مونث FEMININE

فعل ماضی مثبت معروف
PAST INDEFINITE POSITIVE ACTIVE

(HE HIT)

(BIG CONJUGATION) → صرفِ کبیر

صرفِ صغیر

(BRIEF CONJUGATION)

As we already studies many types of verb according to Tenses,

Past Present future, Imperfect

فعل ماضی معروف و مجہول

Past indifinite active & Passive

فعل مضارع معروف و مجہول

Imperfect active & Passive

اسم الفاعل ، اسم المفعول ، مصدر

فعل نفی تاکید بلن ناصبہ معروف، مجہول

فعل نفی جحد بلم جازمہ معروف، مجہول

فعل مضارع لام تاکید نون تاکید ثقیلہ معروف، مجہول
خفیفہ

فعلِ امر ، فعل نہی ، اسم ظرف

اسم آلہ ، افعل التفضیل مذکر و مونث

فعل التعجب منہ

AND MANY OTHER DETAILS. But most important Thing is that only FIRST WORD OF صرفِ کبیر is Mentioned Thats why it is called Brief (صرفِ صغیر)

BRIEF CONJUGATION

صرفِ صغیر

ثلاثی مجرد صحیح از باب فعل یَفْعِلُ

(TO HIT)

ضَرَبَ يَضْرِبُ ضَرْبًا فَهُوَ ضَارِبٌ وَضُرِبَ
يُضْرَبُ ضَرْبًا فَذَاكَ مَضْرُوبٌ ۔ لَمْ يَضْرِبْ
لَمْ يُضْرَبْ لَا يَضْرِبُ ۔ لَا يُضْرَبُ ۔ لَنْ يَضْرِبَ
لَنْ يُضْرَبَ ۔ لَيَضْرِبَنَّ ۔ لَيُضْرَبَنَّ لَيَضْرِبَنْ
لَيُضْرَبَنْ ۔ اَلْاَمْرُ مِنْهُ ۔ اِضْرِبْ لِتُضْرَبْ
لِيَضْرِبْ ۔ لِيُضْرَبْ ۔ وَالنَّهْيُ عَنْهُ لَا تَضْرِبْ
لَا تُضْرَبْ لَا يَضْرِبْ ۔ لَا يُضْرَبْ ۔ اَلظَّرْفُ
مِنْهُ مَضْرِبٌ ۔ مَضْرِبَانِ ۔ مَضَارِبُ وَمَضْرِبٌ
وَالْاٰلَةُ مِنْهُ مِضْرَبٌ ۔ مِضْرَبَانِ ۔ مَضَارِبُ وَمِضْرَبٌ
مِضْرَبَةٌ ۔ مِضْرَبَتَانِ ۔ مَضَارِبُ وَمِضْرَبَةٌ ۔ مِضْرَابٌ
مِضْرَابَانِ ۔ مَضَارِيْبُ ۔ مَضَارِيْبُ وَمَضَارِيْبَةٌ
اَفْعَلُ التَّفْضِيْلِ اَلْمُذَكَّرُ مِنْهُ اَضْرَبُ ۔ اَضْرَبَانِ
اَضْرَبُوْنَ ۔ اَضَارِبُ ۔ وَاُضَيْرِبُ وَالْمُؤَنَّثُ مِنْهُ
ضُرْبٰى ۔ ضُرْبَيَانِ ۔ ضُرْبَيَاتٌ ضُرَبٌ ۔ وَضُرَيْبٰى وَ
فِعْلُ التَّعَجُّبِ مِنْهُ مَا اَضْرَبَهُ ۔ وَاَضْرِبْ بِهٖ وَضَرُبَ لَوْ ضُرِبَتْ

Please note I have describe a Complete Brief Conjugation صرف صغیر
There 18 Persons صیغات
are described in Big conjugation.

In صرف صغیر we Just Shown the First Word of صرف کبیر

ضَرَبَ

And Student Just Keep 17 Persons in his mind.

Then Next Word is ضَرَبُ
Which is first Word of Big Conjugation of Imperfect فعل مضارع, And 17 Persons are in the mind of Student and So on,

THERE ARE 57 WORDS ARE DESCRIBED IN صرف صغیر
PLEASE NOTE
A DETAILED EXPLAINATION OF صرف صغیر IS UNDER PROGRESS

صرف صغیر is a very very good Excercise for Student to Revise the complete Analysis of a Root IN Just 2 minutes
A Student Not only write complete صرف صغیر But also Read it quickly. I like this Exercise.

LET US START OUR LESSON

77:1 Inshallah in this Lesson We have to Study the Remaining Words of

صرف صغير Brief conjugation

and all Changes occured in those words, Those words are as under

فعل امر (IMPERATIVE VERB)

اسم الفاعل (THE ACTIVE PARTICIPLE)

اسم المفعول (PASSIVE PAST PARTICIPLE)

And we have to Learn few more Rule, مصدر (INFINITIVE)

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77:2 Fifth Rule of Deficent Verb (فعل ناقص) is that

When a motionless weak Letter (ساکن حرفِ علة)

is changed in to JUSSIVE MOOD (مجزوم)

Then this weak Letter is omitted (deleted or removed) This Rule is mostly applied on the Deficient Verb of Imperfect in JUSSIVE MOOD .o

OR We can say

[IMPERFECT IN JUSSIVE MOOD OF DEFICIENT VERB]

(مضارع مجزوم فعلِ ناقص)

Please check again The difference between

علامت سکون OR جزم

(JAZM SYMBOL OF MOTIONLESS)

This is available in the Discussion of مضارع مجزوم in Page No:

For Example whe we are formatting Imperative Verb فعلِ اَمر

from word تَدْعُوْ

and Remove the Symbol of Imperfect (علامتِ مضارع)

and add Joining HAMZAH (ہمزۃ الوصل)

Then the word اُدْعُ

is formatted.

Now when we converted فکمہ لام

IN TO JUSSIVE MOOD (مجزوم)

Then with this action واؤ

will be omitted and

The word Turned into as → اُدْعُ

So فعل اَمر (imperative Verb) word

اُدْعُ is used

VERY IMPORTANT NOTE

When we are using word

مجزوم

which in English is

JUSSIVE MOOD, Discussion always Turned to words

مضارع مجزوم

IMPERFECT IN JUSSIVE (MOOD)

always carefully Read Paragraphs No: 40:7 — To — 40:11 Page No 410 To 418

Specially Page No 415 in which a Clarification - SOLUTION OF CONFUSION

علامتِ سکون و جزم

is given which will clear all missunder standing and ambiguity of Word جزم and علامت سکون.

Please correct Page No 413, by adding Word لم in the begining of all Words of Conjugation of مضارع مجزوم

I Just forget to add.

Complete Conjugation of مضارع مجزوم is on Page No 445, 446 and 447

Let we continue Paragraph No 77:2

Same as when word لَمْ is added before يَدْعُوْ

Then كلمة لام will be Turned into Jussive mood مجزوم and واو will be omitted. Thats why instead of لَمْ يَدْعُوْ لَمْ يَدْعُ will be used.

77:3 Please note when Imperfect of Deficinet Verb مضارع فعل ناقص is converted as SUBJUNCTIVE MOOD

Then its weak eleller حرف علة will be Remain as it was However There will be a فتحة ـَ is imposed on it

For Example

يَدْعُوْ will be changed as

لَمْ يَدْعُ

77:4 -: 6th Rule of Deficent Verb is that if There is a NUNNATION OF DHAMMAH تنوين ضمّه is Existed on the كلمه لام and the letter before كلمه لام is Vowelled متحرک Then the كلمه لام will be omitted and if there is a ضمه or كسره is on the letter before it Then those both ضمه and كسره are omitted and a Nunnation of كسره

(تنوينِ كسره)

will be imposed

and if there is a فتحه is Existed on the letter before it Then فتحه will be omitted and a Nunnation of فتحه will be imposed

تنوين فتحه

This Rule No 6 is mostly applied on the اسم الفاعل (THE ACTIVE PARTICIPLE) اسم الظرف (NOUN OF PLACE AND TIME)

We have to understand both of them by Two different Examples.

First is the example of اسم الفاعل and then Example of اسم الظرف.

For Example The اسم الفاعل of دَعَا (دَعَوَ) is formatted on the Pattern of فاعِل as دَاعِوٌ

in this word واؤ is at Number 4 Thatwhy first This word will be converted in accordance with Rule No 4 (B) of فعل ناقص as دَاعِيٌ

Then according to Rule No 6 which is described on Page No. 1126 "ی" of the کلمہ لام will be omitted

Now because There is a کسرہ on the Letter before کلمہ لام Thats why تنوین کسرہ will be imposed instead of this کسرہ.

Then word will be converted as

دَاعٍ

This word can be written in Two ways

دَاعٍ and دَاعِ

The 2nd format only "ی" is written but it will be Silent (صامت) in Reading.

Please note that when Laam of definition (لام تعریف) is added in the begning of اسم الفاعل (آل) the Laam of admiration

Then this Rule No 6 is not applied, Main cause is that when لام تعریف is added to دَاعِیٌ

Then it will be converted as

اَلدَّاعِیُ

Because this is Rule described in Paragraph No at Page No

That when آل is added it will definitely Remove تنوین from the Last letter of word

Now in اَلدَّاعِیُ There is no تنوین ضمہ on the کلمہ لام

Thats why Rule No 6 is not applied here in this Situation

Please note that There are few Places in HOLY QURAN

القرآن الكريم

Where ی of کلمہ لام

is not written. However There is a لام تعريف is existed in the Start of Words.

for Example يَوْمَ يَدْعُو الدَّاعِ

(on that day when a Caller will Call)

(سورة القمر - 6)

This word is actually الداعي

Same as the word فَهُوَ الْمُهْتَدِ

(سورة الكهف - 17)

(So ONLY HE is Rightly Guided)

This word is actually المهتدي

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77:5 Except اسم الفاعل (The active Participle)
The 6th Rule of Deficient Verb (فعل ناقص)
is also applied on اسم الظرف
(THE NOUN OF TIME AND PLACE)
For Example The اسم الظرف of
دَعَا (دَعَوَ) is originally
مَدْعَوٌ on the Pattern of
مَفْعَلٌ
It First converted into
مَدْعَيٌ
Then first its ملحوظ will be omitted. Because there is
فتحه on the letter before ملحوظ
Thats why There will be Nunnation of Fatah
تنوين فتحه
imposed on it (Letter before ملحوظ)
Hence This word will be converted in to
مَدْعًى

*I am not well today Thats why not good Progress today. Just want to complete the Project.

Human being is only better than animals if Lookafter Creation of GOD.
(44-الفرقان) اولئك كالانعام بل هم اضل

All Biological units (botanical and zoological) have 4 stages, Born, Grow, Reproduction and die. Then Physical Structure Convert into Nitrogen + Phosphorus (decomposed)
If a Human being do not follow Islam and benefit Creations of ALLAH be Praised
Then what is difference between Human being and animals.

77:6 There is not any new Rules for formatting اسم المفعول (Past Passive Participle) from Deficint Verb فعل ناقص

for Example The اسم المفعول of دَعَا دَعَوَ is formatted originally on the Pattern of مَفْعُوْلٌ as مَدْعُوٌّ

There is Nunnation of Dhammah تنوين ضمّة

is Existed on كلمة لا مُ. But the Letter before كلمة لا مُ is not Vowelled (متحرك), Thats why Rule NO 6 is not applied on it.

Of course, Situation here is that Two Same letters are combined (تاتى امثلة معًا)

A Large Majority is Just thinking about themselves (SELFISHNESS) Think and Strive for the Benefit of all mankind, Animals and Plants as well. (Best way is Follow ISLAM) اننا من نفع اننا من ضمير

First Letter is motionless ساکن
and 2nd letter is vowelled متحرک

Thats due to first Rule of Assimilation
Both Letters are assimilated (ادغام)
(مدغم)

and used as مَدْعُوٌّ

77:7. Please note اسم المفعول
of ناقص یائی is used
against to the Speculations خلاف قیاس
First of all "و" of مَفْعُوْلٌ
(which is Pattern وزن) is Changed into
"ی" and then ـُ ضمہ of کلمہ عین
will be Changed into ـِ کسرہ
Then both "ی" will be Assimilated
(مدغم)
So Pattern (وزن) of
اسم المفعول From ناقص یائی مَفْعِیٌّ
will be Left as مَفْعِیٌّ

For Example مَرْمِيٌّ is Formatted for رَمٰى ← يَرْمِيْ

and مَهْدِيٌّ is Formatted for هَدٰى ← يَهْدِيْ

77:8 7th Rule of Deficient ناقص is as under.

IF There is Extra الف (الفِ زائدہ) before the Weak letter (حرف علة) of any Noun Then This Extra الف will be Changed into (همزہ) This is the Same action as we have already Studied in the Paragraph No: 73:3 Page No: 1024

that when we are creating اسم الفاعل for اجوف form فعل ثلاثی مجرد (Simple Triliteral Verb)

Then we Change حرف علة into همزة

Now back to ناقص

For Example From

سَمَاوٌ (SKY)

To → سَمَاءٌ

FROM → بِنَايٌ

To → بِنَاءٌ

Please note الف زائده is that الف

Which is not formatted by Changing

'و' OR 'ی' of the Root (مادہ)

of any word. But This الف

MUST BE EXISTED IN (ONLY IN) THE PATTERN

(و ر ن)

77: و Due to This 7th Rule of

of Deficient Verb We Change حرف علة

(Which is existed in the Place of فاء کلمہ

of فَاعِلٌ) Changed in to همزه as explained

in above examples

This Rule is mostly used in ناقص

But Limited in اجوف (HOLLOW)

It will be used in few Infinitives of Simple Triliterals

مصادرِ فعل ثلاثی مجرد

Few Patterns of Broken Plurals

جمع مکسر

and in all (INIFINITIVES) of Increased Triliterals Verbs Those end with ال

مصادرِ فعل ثلاثی مزید فیہ

ALL inifinitives of Increased Triliteral verbs which are end with ال

For Example

إِفْعَالٌ

فِعَالٌ

اِفْتِعَالٌ

اِنْفِعَالٌ

اِسْتِفْعَالٌ

From the infinitives of Simple Triliteral

مصادرِ فعل ثلاثی مجرد

دُعَاءٌ FROM دُعَاقٌ

and جَزَاءٌ FROM جَزَائٌ

and from the Patterns of جمع مکسر (BROKEN PLURAL)

أَفْعَالٌ فِعَالٌ

أَسْمَاءٌ FROM أَسْمَاقٌ

نِسَاءٌ FROM نِسَاقٌ

And From the Infinitives of مزيد فيه

إِخْفَاءٌ FROM (TO HIDE)

لِقَاءٌ FROM (TO MEET)

اِبْتِلَاءٌ FROM (TO TEST)

اِسْتِسْقَاءٌ FROM (Demanding Water.)

77:10 Now we have to understand few those Nouns formatted by the Roots of ناقص Whose كلمه لام will be omitted and the word will be Just Left consisted on 2 LETTERS which means ـــ + This type of many words are used in Holy QURAN

قران الكريم

THE WORD OF ALLAH BE PRAISED

THIS IS PAGE NO 1139 AND MAY MORE 1000 PAGES NEED TO BE WRITTEN

MAIN OBJECTIVE OF THIS ALL EXERCISE IS TO

UNDERSTAND

HOLY QURAN

AND

HADITH MUBARAK

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

THE BEST PERSON AMONG YOU IS ONE HE (SHE) WHO LEARN HOLY QURAN AND TEACH HOLY QURAN

There are many words used in Holy QURAN.
For Example

أَخٌ أَبٌ

There is an excersise for Students
If you Try to write its Noon of Nunnation نونِ تنوين in its full appearance (expand it)

اظهارِ مكمّل

and keep in mind all Previous Rules and Deeply think on the Structure of Word, Then you can easily understand the changes which are happened in the Structure formation.

77:11 The word أَبٌ
Was actually أَبُوٌ
When we expand its
It will be Changed or converted in to أَبُوْنٌ

Now weak letter is vowelled

حرف علة متحرك

and the letter before حرف علة

is motionless ساكن, now according

to Rule No 2 of اجوف The vowel (حركت)

will be Transfer to the letter before it (ما قبل)

Now it is converted into اَبُوْنْ

Then according to Rule No 3 of اجوف

وْ will be omitted Now only

اَبُنْ Left which

will be written as اَبْ

So This is the Same Rule applied

to on all Letters as below

اَخُوْ عَدُوْ

رَمُوْ يَدُوْ

Details on next page 1142

SAME AS

أَخٌ = أَخُوْ = أَخُوْنْ = أَخُوْنْ = أَخٌ

غَدٌ = غَدْوٌ = غَدْوُنْ = غَدُوْنْ = غَدٌ

دَمٌ دَمِيٌ = دَمْيُنْ = دَمُيْنْ = دَمُنْ = دَمٌ

يَدٌ = يَدْيٌ = يَدْيُنْ = يَدُيْنْ = يَدُنْ = يَدٌ

Thats why 'و' and 'ى'
will be returned in Dual
مثنى تثنية (OR)
in those Nouns
For Example

اَبَوَانِ
رَمَيَانِ
يَدَانِ

Hower Please note
يَدَانِ is used as only

الحمد لله Target of 09/05/21
is completed
الحمد لله

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:- VOCABULARY

کلمات

① ل ق ی : لَقِیَ

The Deep Perception of Something (ادراک)

(ادراک)

With feelings (حس) and Enlightment (بصیرت)

OR Something found

OR Something come in front

افعال :-

To THROW
To Put Something

تفعیل :-

Giving something to Somebody

تفعل :-

تفعل

(To Learn. OR To gain Some thing)

تفاعل :- Face to Face
OR
To meet

افتعال :- Face to Face

استفعال :- Lying on the back

مفاعلة :- Face to face
OR
To meet

Those all above words are for the Root

ل ق ى

② س ق ى

(ض) ب

سَقْيًا :- To Fill
To Feed
To INSTIL

افعال :- Give to drink

ASKING For Water :- استعمال

VERY IMPORTANT NOTE

خاصیات الواب

CHARACTERISTICS OF CATEORIES —,

Please note ↓ There is a very very important Part of Arabic Grammar is known as خاصیات الواب

As we know There are Two main types of verb

SIMPLE فعل ثلاثی مجرد

INCREASED فعل ثلاثی مزید فیه

There are many categories of Increased trititeral verbs as we discussed in Paragrafh NO: Page NO.

ROOT IS SAME BUT ALL مزید فیه HAVE DIFFERENT MEANINGS- depends upon the Structure and Formation of word. I shall explain in details in another part of the collection of those notes

③ ه د ی (ض)

To Guide Somebody

Getting Guidance
Finding Guidance

افتعال

④ ر ض ی (س)

To be happy
To Like

رِضْوَانًا

⑤ خ ش ی (س)

Fearing in heart
By Knowing Somebody Greatness

خَشْيَةً

⑥ د ع و (ن)

دُعَاءً

(Calling for Help)

To call
(OR) Requesting somebody
(OR) Calling somebody

OR

Praying in the favour of Somebody — دَعَا لَهُ

Praying against (the benefits) of Somebody — دَعَا عَلَيْهِ

⑦ اتو : أَتَا أَتَوْا (ن)

Fruit Spread out (on the tree) OR High Productivity of Fruit or Vegetables

⑧ اتى : أَتَى (ض)

أَتَيَا أَتَيَا أَتَوْا

Coming, or be Present

Sending something to Somebody OR Giving something to Somebody — افعال

⑨ ن ه و : (ن)

نَهْوًا / نَهْيًا (ف)

To FORBID , To Stop

(Stoping from a banned task) OR افتعال

Some one Reaching to the end of the Thing (Physically) or a destiny OR Reaching to the Goal of a Target

⑩ خ ل و : خَلْوَةٌ

A Space is empty OR Meeting Somebody in a private Place

(To OR PASS)

IF ALLAI BE PRAISED BLESS ME WITH GOOD HEALTH AND PLENTY OF TIME. INSHALLAH I Shall Complete This Project.

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(11) ع ط و : عَطْوًا (ن)

Taking, Holding, Giving.

افعال -

(12) ش ر ی : شَرْيًا (ض)

Buying or Selling

شِرَاءٌ

افتعال

Buying

(13) م ش ی : مَشْيًا (ض)

(To WALK)

(14) ک ف ی : كَفَايَةً (ض)

To make Some one Needless (or) To enough in reference of all requirements

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(15) ق ض ى : قَضَاءٌ (ض)

To decide a special matter or a case

To completion OR of a Task (OR ISSUE)

(16) ن د ى : نَدَاوَةٌ (س)

Wetting something

مفاعلة

To Raise the voice OR To call Somebody. (By Soaking the Throat)

(17) س ع ى : سَعْيًا (ف)

Walking very fast OR To STRIVE, OR Struggle

(18) م ر ح : مَرَحًا (س)

To be Proud (PROUD)

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EXERCISE NO: 73 (A)

تمرین ۷۳ (الف)

Describe brief Conjugation صرف صغیر

of original and Changed Structure

(شکلِ بدل، شکلِ اصل)

of Simple triliteral verb and all Categories of Increased

triliteral verb Except (افعال)

مثل لا ل ہمزہ مثل مثالی معروف

For The Root ل ق ی (س)

EXERCISE NO 73 (B)

تمرین ۷۳ (ب)

Describe Root, (مادہ)
Category (باب)
Person (صیغہ)
Kind (قسم)
of following Nouns and Verbs

① سَقٰی ② اِهْدِ
③ رَضُوْا ④ لَا تَخْشَوْا
⑤ نُلْقِیْ ⑥ اٰتٰی
⑦ اِنْتَهُوْا ⑧ حَلُوْا

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9 يُعْطِي 10 تَلَقّٰى

11 يَكْفِي 12 يُؤْتٰى

13 أُوْتِيَ 14 اَلْقٰى

15 اَتْقِ 16 تَشْعٰى

17 نُؤْدِيَ 18 اِشْعَوْا

19 اِقْضِ 20 قَاضٍ

20 كَافٍ 22 اِشْتَشْقٰى

23 يَشْقِي 24 هُدًى

(25) تَهْتَدِ ۟ ى (26) مُهْتَدٍ

(27) مُلْقِيْنَ (28) اُلْقُوْا

(29) يُلَقِّى (30) مُلَاقُوْنَ

(31) لَا تَشْتَرُوْا (32) يَخْشَى

(33) لَقُوْا (34) تَرْضَى

(35) لَا تَمْسِ (36) يُؤْتِى

(37) اِشْتَرَوْا (38) لِنَهْتَدِىَ

(39) مُلْقُوْنَ (40) يَسْعَوْنَ

EXERCISE NO: 73 (C)

رقم التمرين (73) ج

Describe the diacritical case

(اعرابی حالة)

of Dicieficnt Verbs

(افعل ناقص)

in the following Ayaats of HOLY QURAN -

ALso describe what is cause of this diacritical case.

Then translate the complete Ayaat.

① وَسَقٰهُمْ رَبُّهُمْ شَرَابًا طَهُوْرًا

② اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ

1156 N° (1157 page)

③ رَضِيَ اللّٰهُ عَنْهُمْ وَرَضُوْا عَنْهُ

ذٰلِكَ لِمَنْ خَشِيَ رَبَّهُ

④ اُدْعُ اِلٰى سَبِيْلِ رَبِّكَ

⑤ اِنَّمَا يَخْشَى اللّٰهَ مِنْ عِبَادِهِ

الْعُلَمٰٓؤُا

⑥ لَا تَخْشَوْهُمْ وَاخْشَوْنِ

⑦ سَنُلْقِيْ فِيْ قُلُوْبِ الَّذِيْنَ

كَفَرُوا الرُّعْبَ

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⑧ وَمَا اٰتٰىكُمُ الرَّسُوْلُ

فَخُذُوْهُ وَمَا نَهٰىكُمْ عَنْهُ

فَانْتَهُوْا

⑨ وَاِذْ يَمْكُرُ بِكَ الَّذِيْنَ كَفَرُوْا

لِيُثْبِتُوْكَ اَوْ يَقْتُلُوْكَ اَوْ يُخْرِجُوْكَ

⑩ وَيَمْكُرُوْنَ وَيَمْكُرُ اللّٰهُ وَاللّٰهُ خَيْرُ الْمٰكِرِيْنَ

⑪ اِذَا تُتْلٰى عَلَيْهِ اٰيٰتُنَا قَالَ قَدْ سَمِعْنَا

⑫ لَوْ نَشَآءُ لَقُلْنَا مِثْلَ هٰذَآ اِنْ هٰذَآ

(13) فَسَيَكْفِيكَهُمُ اللّٰهُ

(14) وَقَضٰى رَبُّكَ اَلَّا تَعْبُدُوْٓا اِلَّآ اِيَّاهُ

(15) وَمَنْ يُّؤْتَ الْحِكْمَةَ فَقَدْ
اُوْتِيَ خَيْرًا كَثِيْرًا

(16) قَالَ اَلْقِهَا يٰمُوْسٰى فَلَمَّآ اَلْقٰهَا
فَاِذَا هِيَ حَيَّةٌ تَسْعٰى

(17) اِذَا نُوْدِيَ لِلصَّلٰوةِ مِنْ
يَّوْمِ الْجُمُعَةِ فَاسْعَوْا اِلٰى ذِكْرِ اللّٰهِ
وَذَرُوا الْبَيْعَ

(18) فَاقْضِ مَا أَنْتَ قَاضٍ إِنَّمَا
تَقْضِي هَٰذِهِ الْحَيٰوةَ الدُّنْيَا

(19) إِنَّا الَّذِينَ اشْتَرَوُا الْحَيٰوةَ الدُّنْيَا
بِالْاٰخِرَةِ فَلَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ

(20) أَلَيْسَ اللّٰهُ بِكَافٍ عَبْدَهُ

(21) وَإِذِ اسْتَسْقٰى مُوسٰى لِقَوْمِهِ

(22) وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ

(23) اَلْحَمْدُ لِلّٰهِ الَّذِي هَدَانَا لِهَٰذَا
وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ
هَدَانَا اللّٰهُ

اللهم صل على حبيب وسيدنا محمد وآله وبارك وسلم لعدد كل معلوم لك

(24) مَنْ يَّهْدِ اللّٰهُ
فَهُوَ الْمُهْتَدِ

(25) قَالُوْا يٰمُوْسٰى اِمَّآ اَنْ تُلْقِيَ وَاِمَّآ
اَنْ نَّكُوْنَ نَحْنُ الْمُلْقِيْنَ
قَالَ اَلْقُوْا

(26) وَمَا يُلَقّٰهَآ اِلَّا الَّذِيْنَ صَبَرُوْا

(27) قَالَ الَّذِيْنَ يَظُنُّوْنَ اَنَّهُمْ
مُّلٰقُوا اللّٰهِ

(27) فَتَلَقّٰٓى اٰدَمُ مِنْ رَّبِّهٖ
كَلِمٰتٍ فَتَابَ عَلَيْهِ

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ
اَلصَّلٰوةُ وَالسَّلَامُ عَلٰى رَحْمَةٍ لِّلْعٰلَمِيْنَ

اللهم صل على حبيب وسيدنا محمد وآله وبارك وسلم لعدد كل معلوم لك

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:— HIGHLY DEFICIENT VERBS

78:1 We have already Studied in Paragraph 65:5 that if 2 week Letters are existed in the Root of a Verb, Then it is Called لفيف (حرف علة)
HIGHLY DEFICIENT VERB.
if week letters are existed in Place of فاء كلمه and in the Place of لام كلمه
Then there will be a SOUND LETTER حرف صحيح in between فاء كلمه and لام كلمه This type of Verb is called

لفيف مفروق

For Example (و ق ى)

وَقَى (وَقَىٰ) (ض)

(To SAVE)

(حرف علة)

If both Weak Letters are existed together Then this Verb is called

لفیف مقرون

(COUPLED HIGHLY DEFICIENT VERB)

For Example (ر و ی)

رَوٰی (رَوَیَ) (ص)

(To NARRATE)

78 : 2 Now you have to Clear this matter in your mind that as a weak letter is existed in Place of فاء کلمہ Thats why لفیف مفروق

is مثال (ASSIMILATED)

and as a Weak letter (حرف علة) is existed in Place of (کلمہ لام) is also

Thats why لفیف مفروق

ناقص

لفیف مفروق = مثال + ناقص

As a weak letter (حرف علة)
existed in Place of كلمه عين
Thats why it is why اجوف
(HOLLOW VERB)

and Weak letter (حرف علة) is
existed in Place of كلمه لام
Then it is also ناقص
(DEFICIENT VERB)

لفيف مقرون = اجوف + ناقص

3/-6/21 78:3 There is no need to Learn
any new rules for the understanding
of changes in

لفيف مفروق .

and

لفيف مقرون .

Just memorise this Rule that
That both Rules of

مثال + ناقص
ASSIMILATED VERB + DEFICIENT VERB
are applied.

Which means if Weak letter حرف علة
of كلمه فاء will change in accordance
with the Rules of مثال

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and its weak letter حرف علة
of كلمة لام will change in
accordance with the rules of
ناقص

However The rules of اجوف
are not applied on on the (Hollow verb)
(لفيف مقرون)

However only Rules of ناقص
are applied, which means its
weak Letter of كلمة عين will
not be changed and weak Letter of كلمة لام
will be changed in accordance with
the Rules of ناقص.
we have to keep in
mind that WITH THOSE RULES
If we memorise few Explainations
relevant to the ROOTS of (لفيف)
Then it will definitely
help not only for the understanding
of those Rules But also their usage
فهم و استعمال

78 : 4 We have already told you that

تعریف مضروق is

that verb which has a weak letter حرف existed in the place of

کلمہ فا &

کلمہ لام

Please note that is always existed in place of کلمہ فا and is always existed in the place of کلمہ لام

This will never be possible that will be existed in place of کلمہ فاء and واؤ will be existed in place of کلمہ لام

There is only one exception استثناء

Root → ي د ي From where the word is derived

"HAND"

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78:5 لفیف مفروق

(SPACED HIGHLY DEFICIENT VERB)

is formatted from the category (باب)

باب ضَرَبَ یَضْرِبُ

باب سَمِعَ یَسْمَعُ

However Category

is rarely used. Thats why the Rule of مثال is applied on the واوی of فاء کلمہ

which means واوی of مضارع (IMPERFECT)

of باب ضَرَبَ and باب حَسِبَ

is Removed (omitted)

But واوی of مضارع of

باب سَمِعَ is mostly Remains as it was

However The Rule of ناقص (DEFICIENT VERB)

is applied on لام کلمہ of all Three categories

ابواب - ضَرَبَ، سَمِعَ، حَسِبَ

وَقَىٰ يَوْقِىْ وَقِىَ يَقِىْ
(TO BE SAVE)

وَلِىَ يَوْلِىْ وَلِىَ يَلِىْ
(TO NEAR)

وَهِىَ يَوْهَىْ وَهِىَ يَوْهَىْ
(TO BE WEAK)

78:6 : Special effect of The application of both Rules of مثال and ناقص [Assimilated Verd] (DEFICIENT VERB) on the لفظ معروف (SPACED HIGHLY DEFICIENT VERB) is that only فاء کلمہ عین of First Person of Verb of فعل امر حاضر (2ND PERSON OF IMPERATIVE VERB) is SURVIVED. Which mean all letters are Removed due to Rules of Arabic Grammar and only one letter Survived after this Cleaning, Removing or omitting operation.

FOR EXAMPLE: From Root و ق ی

From Category باب ضَرَبَ يَضْرِبُ

(وَقٰى يَقِيْ)

The مضارع (IMPERFECT) → يَقِيْ is used instead of يَوْقِيُ

When we need to format فعل امر حاضر

(2nd PERSON OF IMPERATIVE VERB)

and Remove علامتِ مضارع

(SYMBOL OF IMPERFECT)

Then word قِيْ Left

But when we convert كلمہ لام مجزوم IN TO JUSSIVE MOOD Then This "ی" is also Removed or deleted and only Letter ق (you Left) Remained. Hence This imperative verb فعل امر حاضر is used ق

وَقٰى يَقِيْ قِيْ ق

For The details, How to FORMAT Please Check Paragraph NO: 51:1 To 51:8 (Pages No: 609 To 621)

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78:7 We have already described in Paragraph No 78:1 that in

لضيف مقرون

Weak letters (حروف علة) are coupled (يكجا)

mostly The weak letters of كلمة عين and كلمة لام are coupled (يكجا)

The Root in which weak letters (حروف علة) of كلمة فاء and كلمة عين are coupled are rare (Very Very less existed)

and if few Roots are existed Then there are There is not any VERB (mostly) فعل is used

for Example in HOLY QURAN Two words are used

يَوْمٌ + وَيْلٌ

(DAY) (Disdstrous, destruction)

However in Arabic Dictionaries one or two Verbs are described relevant to those two Roots

But Please note in Holy Quran
There is not any Person (صیغہ)
Relevant to Those Two
Roots are used / Existed
So that in Arabic Grammar
when
لفیف مقرون is described
Then it means only that
Roots in which کلمہ عین &
کلمہ لام
are Weak letters

78:8 There is "واو" Existed
in Place of کلمہ عین and
There is "ی" is Existed in
Place of کلمہ لام in the
لفیف مقرون

It is not Possible that ی

is existed in Place of كلمه عين
and "و" is existed in Place
of كلمه لام

لفيف مقرون can only be
formatted from categories
باب ضَرَبَ يَضْرِبُ
+
باب سَمِعَ يَسْمَعُ
in Both categories "و" of
كلمه عين is not changed.
Hower the "ى" of كلمه لام
is changed in accordance with
Prescribed rules

For Example From باب ضَرَبَ

غَوَىَ يَغْوِىُ غَوٰى يَغْوٰى

(To be misguided)

باب سَمِعَ

سَوِىَ يَسْوَىُ سَوِىَ يَسْوٰى

(TO BE EQUAL)

78:9 Sometimes لفيف مقرون is also

مضاعف

OR

المضعف

(ASSIMILATED OR DOUBELLED VERB)

which means كلمہ عین and

كلمہ لام

are both "ى" OR Both are "و"

For example ج و و

which Noun اَلْجَوُّ

[The Area between SKY and earth]

This word is used in HOLY QURAN

Same as Roots ح ى ى

Both are used in HOLY QURAN ع ى ى

in these Situations

ادغام مثلين

(ASSIMILATION OF TWO SIMILAR LETTERS)

and فك ادغام

(MUST NOT ASSIMILATE)

BOTH ARE ALLOWED

Please check Page-No. 918 To 951 again for the Rules of ادغام مثلين ، فك ادغام

يَحْيَى يَحْيَى

IS CORRECT

AND

يَحَيَّ يَحَيَّ

IS ALSO CORRECT

Same as in our 2nd Example

يَعِيَ يَعِيَ

is CORRECT

AND

يَعَيَّ يَعَيَّ

IS ALSO CORRECT

Please do not forget the motto

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

The best one among You (He/she) is ONE (HE/SHE)
WHO LEARN HOLY QURAN AND TEACH HOLY QURAN

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VOCABULARY

كلمات

① س و ى : سَوِيَ (س)

سِوًى To be equal

To be correct

تفعيل :- To make something equal

The final stage of corrections

افتعال :- To be equal to something

إِسْتَوَى عَلَى شَيْءٍ To be accedes on something

To be assume an position

To be overcome on something

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اِسْتَوٰى اِلٰى شَيْءٍ

To be attracted to Something
or
Focus on Something
OR
Intention towards Something

② وَفٰى (ض): وَفَاءً

وَفّٰى (ض)

To Fulfil a vow
OR
KEEP YOUR WORD

افعال

To Fulfil the Promise
OR
To Measure the full Scale

تفعيل

To Fulfill the Right :-

تَفَعُّل

Getting Your Right completely :-
To Die OR
To Kill Someone, or giving death
The word وفات is from This Root (ر ا ه)

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③ ح ی ی (س) حَيِيَ حَيَاةً

(To be Live)

حَيَاءً مِنْهُ — To SHY

افعال :-

To give Life

To Live

حَيَّى — To be attentive OR Hurry up

تفعیل :-

Pray for Longevity

Pray for Long Life

OR

To Greet

استفعال :-

To be ashamed

To be refrained

OR Stopping Yourself for doing Something

و ق ى . وَقَى (ض)

وِقَايَة

To save Someone from Somebody

نُونِ وِقَايَة

(The Guarding Noon)

This Noon (نون) occurs between the Verb (فعل) and ياءِ متكلم

To Prevent the final vowel of the verb from كسرة because ياء متكلم Requires a كسرة before it and the verb does not accept the final كسرة

عَلَّمَنِي

(HE TAUGHT ME)

Note

Pleaset نونِ وقاية is Part of discussion in the chapter of Pronouns and their additional rules

اسم ضمير ، اقسامِ ضمير

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افتعال :- To avoid
To abstain

تقوٰی :- Fear of ALLAH
be Praised Wrath
May not ALLah be Praised
angry with me

⑤ ل و ی تَوٰی (ض)

لَيًّا
Twisting the Rope
Blending Something
Turning Something
Distorting Something

لَيًّا بِالْسِنَتِهِمْ
Example in Holy QURAN

(سورة النساء 46)

Twisting or distorting their Tongues

(6) ه و ى (س) هَوَى (ض)

To go down fast هَوِيًّا (ض)

To Like Some one ((س))
To want Somebody هَوًى

Space
(OR)
AIR
OR
(EVERY THING CRACKED FROM BELOW) اَلْهَوَاءُ

WISH
LOVE اَلْهَوٰى

(7) ب خ س (ف) بَخْسًا

TO MAKE A LESS VALUE

بَخْسٍ دَرَاهِمَ مَعْدُوْدَةٍ

(They sold him) (سورہ یوسف - 20)
for a reduced DIRHMS

Which Means brother of یوسف علیہ سلام
Sold him for a very Reduced Price

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⑧ عَ يِ يَ (س) عَيِيَ

Tired after hard work عَيًّا

OR

To be helpless

⑨ لَ حِ قَ (س) لَحْقًا

To meet Someone

افعال :- Contact Someone to Some body

OR

Trying to make a contact between Two Persons

⑩ عَ زِ يَ (س) أَزًى

To Hurt

افعال :- To Hurt Somebody

EXERCISE NO 74. A

رقم التمرين (الف-ط)

Conjugate briefly صرفِ صغیر in the orignal and Changed formations

شکل اصل
شکل بدل

of the Roots (مادہ) in accordance with the Categories (ابواب) written in front of them as below

① وقی: (ض) افتعال

② و ف ی : افعال، تفعیل تَفَعُّل

③ س و ی تفعیل : افتعال

④ ح ی ی (سَمِعَ) افعال

استفعال

EXCERCISE NO 74 B

رقم التمرین ۷۴ ب

Describe Type, Root, category and Person, of following Verbs and Nouns.

قسم
مادہ
باب
صیغہ

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① اِسْتَوٰى

② سَوّٰى

③ يَسْتَوِيْ

④ سَوَّيْتُ

⑤ اَوْفُوْا

⑥ اُوْفِيْ

⑦ اَوْفٰى

⑧ نُوَفِّيْ

⑨ تَوَفَّى

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(10) تُوَفّٰى

(11) وَفّٰى

(12) يَتَوَفّٰى

(13) يُحْيِىْ

(14) اُحْيِىْ

(15) اَحْيٰى

(16) حُيِّيْتُمْ

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(17) تَحِيَّةٌ

(18) حَيُّوا

(19) يَحْيَى

(20) حَيَّ

(21) يَشْتَحْيِي

(22) نَحْيَا

(23) اِتَّقَى

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(24) ق

(25) وَاقٍ

(26) اِنْ تَتَّقُوْا

(27) تُقٰوا

(28) تَقِيْ

(29) وَقٰى

(30) يَلُوْنَ

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31 أَنْ تَلْوُوْا

32 تَهْوٰى

33 تَهْوِيْ

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EXERCISE NO 74 C

رقم التمرين ٧٤ ج

Describe Diacritical cases

(اعرابی حالة)

and its Cause from the highly Deficient Verbs

(لفيف)

in the following Ayats of Holy Quran Then translate those Ayats of Holy Quran Completely.

① سَوَآءٌ عَلَيْهِمْ أَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ

② هُوَ الَّذِي خَلَقَ لَكُم مَّا فِي الْأَرْضِ

جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى
السَّمَاءِ فَسَوَّىٰهُنَّ سَبْعَ
سَمَٰوَٰتٍ

③ أَوْفُوا بِعَهْدِي أُوفِ
بِعَهْدِكُمْ

④ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي
يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي
وَأُمِيتُ

⑤ إِذْ قَالَ اللَّهُ يَٰعِيسَىٰ إِنِّي
مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ

⑥ مَنْ اَوْفٰى بِعَهْدِهٖ وَاتَّقٰى
فَاِنَّ اللّٰهَ يُحِبُّ الْمُتَّقِيْنَ

⑦ وَاِنَّ مِنْهُمْ لَفَرِيْقًا
يَّلْوٗنَ اَلْسِنَتَهُمْ بِالْكِتٰبِ

⑧ سُبْحٰنَكَ فَقِنَا عَذَابَ النَّارِ

⑨ وَاِذَا حُيِّيْتُمْ بِتَحِيَّةٍ فَحَيُّوْا
بِاَحْسَنَ مِنْهَآ اَوْ رُدُّوْهَا

⑩ فَلَمَّا جَآءَهُمْ رَسُوْلٌ بِمَا
لَا تَهْوٰٓى اَنْفُسُهُمْ فَرِيْقًا

كَذَّبُوْا وَفَرِيْقًا تَقْتُلُوْنَ

(11) وَاِنْ تَلْوٗا اَوْ تُعْرِضُوْا
فَاِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ
خَبِيْرًا

(12) قُلْ لَّا يَسْتَوِى الْخَبِيْثُ
وَالطَّيِّبُ وَلَوْ اَعْجَبَكَ
كَثْرَةُ الْخَبِيْثِ

(13) يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اسْتَجِيْبُوْا
لِلّٰهِ وَلِلرَّسُوْلِ اِذَا دَعَاكُمْ
لِمَا يُحْيِيْكُمْ

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(14) وَيُحْيِي مَنْ حَيَّ عَنْ
بَيِّنَةٍ

(15) ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ
يُدَبِّرُ الْأَمْرَ

(16) تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي
بِالصَّالِحِينَ

(17) مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا وَاقٍ

(18) فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ
تَهْوِي إِلَيْهِمْ

(19) وَجَدَ اللَّهَ عِندَهُ فَوَفَّىٰهُ
حِسَابَهُ

(20) فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ
مِن رُّوحِي فَقَعُوا لَهُ
سَاجِدِينَ

(21) وَتُوَفَّىٰ كُلُّ نَفْسٍ مَّا
عَمِلَتْ

(22) وَجَدَ اللَّهَ عِندَهُ فَوَفَّىٰهُ
حِسَابَهُ

(23) قُلْ يَتَوَفَّاكُم مَّلَكُ الْمَوْتِ
الَّذِي وُكِّلَ بِكُمْ

(24) إِنَّ ذَٰلِكُمْ كَانَ يُؤْذِي
النَّبِيَّ فَيَسْتَحْيِي مِنكُمْ

(25) وَوَقَىٰهُمْ رَبُّهُمْ
عَذَابَ الْجَحِيمِ

(26) قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ
نَارًا

(27) سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى
الَّذِي خَلَقَ فَسَوَّىٰ

28 لِيَهْلِكَ مَنْ هَلَكَ عَنْ
بَيِّنَةٍ وَّيَحْيٰى مَنْ حَيَّ
عَنْ بَيِّنَةٍ

29 مَنْ كَانَ يُرِيْدُ الْحَيٰوةَ الدُّنْيَا
وَزِيْنَتَهَا نُوَفِّ اِلَيْهِمْ
اَعْمَالَهُمْ فِيْهَا وَهُمْ فِيْهَا
لَا يُبْخَسُوْنَ

30 وَاللّٰهُ اَنْزَلَ مِنَ السَّمَآءِ
مَآءً فَاَحْيَا بِهِ الْاَرْضَ بَعْدَ مَوْتِهَا

31 اِنَّ ذٰلِكُمْ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَحْيٖ

(32) وَقِهِمُ السَّيِّاٰتِ وَمَنْ
تَقِ السَّيِّاٰتِ يَوْمَئِذٍ
فَقَدْ رَحِمْتَهٗ
(33) مَا هِيَ اِلَّا حَيَاتُنَا الدُّنْيَا
نَمُوْتُ وَنَحْيَا
(34) اَوَلَمْ يَرَوْا اَنَّ اللّٰهَ
الَّذِيْ خَلَقَ السَّمٰوٰتِ
وَالْاَرْضَ وَلَمْ يَعْيَ
بِخَلْقِهِنَّ بِقٰدِرٍ عَلٰٓى اَنْ
يُّحْيِيَ الْمَوْتٰى

35 وَاِنْ تُؤْمِنُوْا وَتَتَّقُوْا
يُؤْتِكُمْ اُجُوْرَكُمْ

36 وَاَنَّهٗ هُوَ اَضْحَكَ
وَاَبْكٰى وَاَنَّهٗ هُوَ
اَمَاتَ وَاَحْيٰى

اَللّٰهُمَّ صَلِّ عَلٰى
وَسَيِّدِنَا مُحَمَّدٍ وَّ آلِهٖ
وَبَارِكْ وَسَلِّمْ بِعَدَدِ
كُلِّ مَعْلُوْمٍ لَّكَ

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

This Progress is only and only special blessings of ALLAH BE PRAISED

10/07/2021 1200

THE BRIEF REVISION OF RULES OF CHANGES IN SOUND IMPERFECT BS

افعال صحیح غیر سالم

AND WEAK VERBS

افعال معتل

خلاصہ قواعد تغیرات

افعال صحیح غیر سالم

و

افعال معتل

THE RULES FOR HAMZATED

قواعد مہموز

1-: IF There are Two ہمزہ are coupled (یکجا) in one word (کلمہ) and First is

Vowelled متحرک and Second is
motionless (ساکن) The Compulsory
Rule is That

SECOND ہمزہ WILL BE CHANGED
IN TO THE WEAK LETTER
COMPATIBLE WITH THE VOWEL
(حرکت) OF FIRST HAMZAH

موافق حرفِ علة

Please note الف is compatible with (1) فتحہ
" " ی is compatible with (2) کسرہ
" " واؤ is compatible with ضمہ

For Example

أَ أُ أِ = آ

أَأْمَنَ = آمَنَ

1202

إِأَ = إِئَ

إِأَمَانًا = إِيمَانًا

أُأَ = أُؤَ

أُأْمِنَ = أُؤْمِنَ

2ND RULE OF

If there are two Fatahtised HAMZAH'S (همزه مفتوحه) are existed in the start of a word Then Second همزه must be Change with واؤ

For example From Root ا م ر

أَ أَ امِرُ = أَوَامِرُ

From Root ا خ ر

أَ أَ اخِرُ : أَوَاخِرُ

3RD RULE OF مهموز

A motionless or Fatahtised ساكن/مفتوحه Hamzah Can be changed in to the حرف علة Weak letter Compatible to the vowelled of letter which is before this HAMZAH. Compatibility details Can be found on page No 1201

EXAMPLE :

ذِئْبٌ ←

رَأْسٌ ←

كُفُوًّا ←

هُزُوًّا ←

Please note واو in original forms is only used as foundation or Base (كُرْسِي)

However in Second (Formation) both واو are Pronounced Properly.

مُؤْمِنٌ ←

يُؤْمِنُ ←

مہموز

IF a مہموز is existed after motionless واؤ or ی

واؤ ساکن یا ئے ساکن

Then First we have to change this مہموز is same weak letter (حرف علۃ)

and after changing the حرف علۃ Then assimilate ادغام in the same weak letter

For Example

نَبِیْءٌ ← نَبِیٌّ

نَبِیٌّ ← نَبِیْءٌ

This یائے ساکن Assimilated in the next Last ی Thats why there is شد vowel on Last ی

خَطِیْئَۃٌ ← خَطِیَّۃٌ

The یائے ساکن is Pathven from صفت مشبہ

5TH RULE OF همزه

If a همزه is existed after a Motionless Sound letter حرفِ صحیح ساکن
Then we transfer its vowel حرکت
to the Sound letter (حرفِ صحیح)
and delete (حذف) This همزه

For example

مَسْئَلَة ← مسألة

This همزه is deleted

PLEASE NOTE RULE 1 & 2
ARE COMPULSORY AND
ALL REMAINGING ARE OPTIONAL

قاعدہ ۳ — ۵ ذیلی
قاعدہ ۳ تا ۵ اختیاری

17-07-21 1207

THE RULES OF DUPLICATED :- VERB -

فوائد مفاعف

(i) :- Please note The Letter existed in the Place of

فاء کلمہ عین → is called مثلِ اوّل

and

عین کلمہ لام → is مثلِ ثانی

If مثلِ اوّل and مثلِ ثانی both are Vowelled, Then we have to assimilate (ادغام) with the Vowel of مثلِ ثانی

for Example

مَدَدَ ← مَدَّ

ظَلِلَ ← ظَلَّ

(ii) If مثل اوّل is motionless (ساکن) and مثل ثانی is vowelled متحرک

Then both letters are also assimilated (ادغام)

For Example

مُدَّ = مُدْدَ

(iii) If مثل اوّل is vowelled (متحرک) and the letter before it is motionless (ساکن) Then the vowel (حرکت) of مثل اوّل is Transfer (منتقل) to The letter which is before it, then assimilate them according to Rule No: 2

For Example

يَمُدُّ = يَمْدُدُ = يَمُدُّ

م د د

This is the original format of مضارع → imperfect

م د د (ن) = يَمْدُدُ = يَمُدُّ

Just to describe again for clarity

(iv) If مثل اوّل is Vowelled (متحرک) and مثل ثانی is originally motionless (ساکنِ اصلی)

Then we must not assimilate (فک ادغام)

For example

The Six Person (ستة صیغه ماضی) of Past

مَدَدْنَ

مثلِ اوّل مثلِ ثانی

Here مثل ثانی is originally motionless (ساکنِ اصلی)

(V) if مثلِ اوّل is vowelled (متحرک)
and مثلِ ثانی is Temporarily motionless
Because it is in Jussive mood (مجزوم) (ساکنِ عارضی)

Then it is Permissible both options
That you can assimilate or not assimilate.

(ادغام اَوْ فکِ ادغام)

For Example

لَمْ يَمُدُّ
لَمْ يَمُدَّ
لَمْ يَمُدِّ

لَمْ يَمُدُّ

There is ضمّہ on مثلِ اوّل

Thats why 3 formations of assimilation are allowed as on Left side

لَتْمَ يَفْتَحَ - لَتْمَ يَفْرَحَ

Because there is ر کسر or م مثل اوّل thats why only Two formations of ادغام are allowed.

THE RULES OF SAME مخرج LeTTERS ASSIMILATION

قواعد ادغام حروف متماثل

Same Point of articulation letter
(حرف عین المخرج)

ت د ذ ز س ش ص ض ط ظ

The assimilation of letters of Same Point of articulation will be occured in those Categories (ابواب) of increased Triliterals (افعال ثلاثی مزید فیہ) where ت is existed in the ~~Place~~ past and imperfect verbs (افعال ماضی، مضارع) which means

افتعال، تفعل، تفاعل، استفعال

MAIN CONDITION ..

When Those حروف مخرج عين will be existed in the Place of (كلمه فا)

(1) باب افتعال

If د، ذ، ز are existed in the place of كلمه فا Then ت will be Changed into those Letters

for Example

ذكر

اِذْتَكَرَ - اِذْذَكَرَ - اِذّكَرَ

يَذْتَكِرُ - يَذْذَكِرُ - يَذّكِرُ

ii IF ض - ط - ظ are existed in the Place of كلمه فا Then ت will Change into ط

ص بار :- اِضْطَبَرَ

اِصْتَبَرَ

يَصْطَبِرُ

ض رر - اِضْطَرَّ

يَضْطَرُّ

(2) باب تفعل تفاعل

باب تفعل و تفاعل

If any Letter frome حروف عين المخرج
is existed in the place of فاء كلمه
Then ت of past Verb and
Imperfect Verb (ماضي، مضارع) will be changed
into those Letters of Same articulation points
(حروف عين المخرج)

باب تَفَعُّل

تَذَكَّرَ — اِذَّكَّرَ

يَتَذَكَّرُ — يَذَّكَّرُ

باب تفاعل

تَدَارَكَ — اِدَّارَكَ

يَتَدَارَكُ — يَدَّارَكُ

3

in this category (باب)
If a letter of Same Point of
Articulation existed in the Place
of فاء كلمه Then the ت of
Past and Imperfect Verb
(افعال ماضی ومضارع)
will be deleted (حذف)
for example.

ط د ع

اِشْتَطْوَعَ اِشْتَطْوَعَ اِشْتَطَاعَ

اِطَّاعَ

NOTE: Please note the Rules and
are compulsory for افتعال
Rules are optimal for Remaing
categories ابواب

25-07-21

1216

RULES FOR MUTAMAAD VERBS

قواعدِ مثال

Two types of Waaoo واؤ of (مثالِ واوی) (assimilated verbs with Waaoo) are omitted or deleted.

1. The Waaoo of باب فتح، ضرب، حسب of imperfect active فعل مضارع معروف of Simple Triliteral فعل ثلاثی مجرد

2. The Waaoo of that verbs of imperfect active فعل مضارع معروف of باب سمع in which Guttural Letters (حروف حلقی) (ء ه ع ح غ خ) are existed in its Roots مادہ

FOR EXAMPLE..

(ف) يَوْهَبُ . يَهَبُ

(ج) يَوْرِثُ . يَرِثُ

و ج د (ض)

و س ع (س)

2. in باب افتعال The waaw of مثال واوی must be changed into ت and of یا will be optionally (اختیاری) changed into ت (Assimilated Verb with)

EXAMPLE

وجد (ن)

اِوْتَجَدَ ـ اِتَّجَدَ

يَوْتَجِدُ ـ يَتَّجِدُ

اِوْتِجَادًا ـ اِتِّجَادًا

ی س ر (ض)

اِيْتَسَرَ (أَوْ) اِتَّسَرَ

(OR)

يَيْتَسِرُ (أَوْ) يَتَّسِرُ

اِيْتِسَارًا اِتِّسَارًا

3 If a كسر (ـِ) is existed on the First letter before Motionless Waaoo (واؤ ساكن) Then This Waaoo (واؤ) will be changed into ى

For Example

The First Person (صيغة) (م) وَجَلَ

of Imperative verb فعل أمر From

اِوْجَلْ ← اِيْجَلْ

4) IF There is a ياء is existed on the First letter Before motionless "ي" (یائے ساکن) Then this ي must be Changed into "و"

For Example: The First Person (واحد) of Imperfect Verb فعل مضارع

From باب افعال of Root ی ق ن

يُوقِنُ ←

5) In those Verbs of Imperfect Verb (فعل مضارع معروف) where واؤ is omitted or deleted Their INFINITIVE (مصدر) Can be formatted on the Patterns (وزن) of

(OR)

1220

و ض ع : وَضْعٌ - ضَعَةٌ

و ص ل : وَصْلٌ - صِلَةٌ

و ر ث : وَرْثٌ - رِثَةٌ

و س ع : وَسْعٌ - سَعَةٌ

و ه ب : وَهْبٌ - هِبَةٌ

و ص ف : وَصْفٌ - صِفَةٌ

8/7/21 1221

RULES FOR HOLLOW

1 قواعدِ اجوف

If Weak Letter is Vowelled متحرک (حرف علة) and there is a Letter which is Fatahatised مفتوح before this weak letter.

Then this weak letter will be changed in to الف

قَوَلَ ← قَالَ

خَوِفَ ← خَافَ

بَيَعَ ← بَاعَ

2. If Weak Letter حرفِ علة is Vowelled متحرک and the Letter before it is motionless ساکن

Then The vowel of weak letter is Transferred to Letter before it (which is motionless) and this

Weak letter will be Changed into that Weak letter Which is Compatible (موافق) with Vowel of This Weak Letter (حرفِ علة)

يَنْحَوُفُ ← يَنْحَوْفُ ← يَنْخَافُ

The Fatah of Waavo Transferred to KHAA (خ) Then Waavo Instantly Changed into الف Which is Compatible will FATAH

PLEASE CHECK DETAILS IN CHAPTER OF "اجوف"

Page-NO:

3. IF There is a motionless letter existed after حرف علة Then this motionless letter (حرف ساكن) will be deleted and then The vowel of كلمه فا of Simple Triliteral (ثلاثی مجرد)

(i) IF according to Rule NO: 2 was Transferred (انتقل) Then this Vowel will be existed as it was.

Six (6) Person (صیغہ سادس) (ن) of
Imperfect Active مضارع معروف

يَقُوْلُنَ ← يَقُوْلُنَ ←

(iii) IF کلمہ فاء has فتحہ in
باب کَرُمَ + باب نَصَرَ
Then it will be changed into ز ضمہ
and it will be changed into کسرہ
in the Remaining categories بقیہ ابواب

For Example
Six Person (صیغہ سادس) of Past active
ماضی معروف
ق و ل (ن) قَوَلْنَ ←

Sin Person (صیغہ سادس) خ و ف (س)

of Past active (ماضی معروف)

خ و ف (س) خَوِفَ ←

ب ی ع (ض)

The sin Person (صیغہ سادس) ← (صیغہ سادس)

of Past active ماضی معروف

بَیِعَ ←

(4) Please note above Rules are not applied on (INSTRUMENT NOUN) → اسم آلہ (i)

Adjective of أَفْعَل → افعل الصِّفَة (ii)

(ELATIVE NOUN) of Patter أَفْعَل → افعل التفضیل (iii)

Masculine Pattern of أَفْعَل — الوان و عیوب (iv)

(Colors and defects).

The increased Triliteral Categories

07

اِسْوَدَّ يَسْوَدُّ

اِبْيَضَّ يَبْيَضُّ

(v) اسمائے تعجب

(SURPRISE NOUNS)

Please note Those (5) Types are not Governed by the Rules described in the Page No: 1221-To-1224

- اسم آلہ
- افعل الصفة
- افعل التفضيل
- الوان، عيوب
- اسمائے تعجب

(5) At the time of formatting (THE ACTIVE PARTICIPLE) اسم الفاعل Weak letter Will be Changed into ہمزہ

FROM

قَوْلٌ : قَائِلٌ ← قائل

(ii) The Patteren of اسم المفعول
(Passive Past Participle)
of اجوف واوی (HOLLOW VERB WITH WAAVO)
will be changed as follows

مَفْعُوْلٌ ← مَقُوْلٌ

ق و ل ← مَقْوُوْلٌ مَقُوْلٌ

The correct Pattern of اسم المفعول
of اجوف یائی is Formatted
on ~~the~~ and
against perception (قیاس) on the
Pattern of مَفِيْلٌ

6 IF حرف علة Weak letter is Kasrantised (مكسور) and there is a ضمة Existed on the letter before it Then this ضمة Will be Changed into كسرة and حرف علة Will be Changed into "ى"

For Example..

- Past Passive ماضي مجهول 87

ق و ل - قُوِلَ ← قِيلَ

ب ى ع - بُيِعَ ← بِيعَ

(7) on the Patteren 87 Waave "و" will be Changed in to "ى"

For Example

م و ت : مَيْوِتٌ ←

(2) IN Increased Triliteral

فعل ثلاثی مزید فیہ

(i) There will be no Change in

باب تفعیل

باب تفعل

باب مفاعلة

باب تفاعل

(ii) The Waavo of infinitive "مصدر" "و"

باب انفعال

باب افتعال

will be Changed into YAA "ی"

The infinitive (مصدر) of انفعال

ق و د ۔ اِنْقِوَادًا ۔ اِنْقِيَادًا

The infinitive (مصدر) of افتعال

ج و ز ۔ اِجْتِوَازًا ۔ اِجْتِيَازًا

(iii) There will be following changes in the infinitive (مصدر) of باب افعال

ط و ع ۔

اِطْوَاعًا ۔ اِطْوَاعًا اِطَاعًا

(iv) There will be following changes occured in the infinitive of باب استفعال

From the Root ع و ن :-

اِسْتِعْوَانًا ← اِسْتِعَوَانًا

اِسْتِعَانًا ←

(v) There will be no change in the 07 Words

اِسْتِفْوَابًا

29/8/21 1231

RULES FOR DEFICIENT :—

قواعد فعل ناقص :-

(i) IF There is FATAH ـَـ is Existed before a Weak letter (حرفِ علة)

Then this Weak Letter will be changed in to an الف

For Example, *1 First Person of Past indefinite Verb of (ن) دعو

دَعَوْ ← دَعَا

س ع ی (ف) يَسْعَىٰ

يَسْعَىٰ

*1 When we are saying First Person its not means صیغہ متکلم

But First Person of the order of تصریف گردان

OR PARADIGM as in next Page

1232

	واحد (SINGULAR)	تثنیہ (DUAL)	جمع (PLURAL)
غائب THIRD PERSON	مذکر فَعَلَ (MASCULINE) ①	فَعَلَا ②	فَعَلُوا ③
	مونث فَعَلَتْ (FEMININE) ④	فَعَلَتَا ⑤	فَعَلْنَ ⑥
حاضر SECOND PERSON	مذکر فَعَلْتَ (MASCULINE) ⑦	فَعَلْتُمَا ⑧	فَعَلْتُمْ ⑨
	مونث فَعَلْتِ (FEMININE) ⑩	فَعَلْتُمَا ⑪	فَعَلْتُنَّ ⑫
متکلم FIRST PERSON	مذکر فَعَلْتُ (MASCULINE) ⑬	فَعَلْنَا ⑭	فَعَلْنَا ⑮
	مونث فَعَلْتُ (FEMININE) ⑯	فَعَلْنَا ⑰	فَعَلْنَا ⑱

واحد مذکر صیغہ غائب

THIRD PERSON SINGULAR MASCULINE

For Example in above Table

The word فَعَلَ

So the words دَعَوَ يَشْعُلِي

are actually Third Person Singular واحد مذکر صیغہ غائب But described as FIRST Person, because when we are reading تعریف This is FIRST word We are Pronouncing From our Tongue. So FIRST PERSON is

Not Technically First Person But Technically it is Third Person Singular Masculine

واحد مذکر صیغہ غائب

Many people have another way of saying it as

صیغہ واحد مذکر غائب

Third Person

Masculine

Singular

Actually Word صیغہ غائب

THIRD

PERSON

غائب means who is not present in the conversation, حاضر who is present and to be addressed and متکلم is the person who is talking

NOTE: This Rule (i) is applied on the First Person (in order Sence) [as described in details in Page No: 1232, & 1233 of Past indefinite Verb

فعل ماضی معروف

and 4th, 7th, 13th and 14th Persons of Imperfect active Verb

فعل مضارع معروف

The clarification of No. are also given in the Lable at Page No 1232. For Example 13th person is فَعَلْتُ in (13) Past indifinite active Verb

فعل ماضی معروف

(2) If there is a ضمّہ (DHAMMAH) before a Dhammahtised Waaoo واو مضموم

(واو مضموم)

and a کسرہ (KASARAH) before Dhammahtised YAA یائے مضموم

دع و (ن) يَدْعُوْ ← يَدْعُوْا

رم ی (ض) يَرْمِيْ ← يَرْمِيْ

NOTE- Above Rule is applied on on the First, 4th, 7th, 13th and 14Th Persons of Imperfect active Verbs.

فعل مضارع معروف

③ IF There will be 2 weak letters are Existed in a person Then the Weak Letter of Deficient Verb

حرفِ علة فعل ناقص

will be omitted (Removed or deleted)

Now if there is a فتحة or كسرة on the كلمة عين Then this Vowel (حركت) will be Changed in accordance with or compatible (موافق)

with the Remaing Weak letter

حرفِ علة بقيه

For Example Third Person (in order of Table) of Past Indifinite of

دع و (ن) دَعَوُوْا ← دَعَوُا

ل ق ی (س) لَقِيُوْا ← لَقُوا

س ع ی (ف) يَسْعَيُوْنَ ← يَسْعَوْنَ

رم ی (ض) يَرْمِيُوْنَ ← يَرْمُوْنَ

NOTE: This Rule is applied on the Third Person (in order of table) of Past indifinite* Verb (active)

فعل ماضي معروف

also applied on 3rd, 9th and 10 th Persons (in order of table) of Imperfect active verb

فعل مضارع معروف

(4) IF There is a motionless letter (حرف ساكن) is existed after a Weak letter (حرف علة) and there is فتحة (FATAH) is existed on the Letter Before Weak letter حرف علة

THEN THIS WEAK LETTER WILL BE OMITTED (DELETED)

active Tense is also described as Indifinite Tense

For Example Fourth 4th Person of Past active Tense of

دعوتُ ← دعو (و)

NOTE This Rule is applied on 4th Person of Past active Verb of

ابواب فتح، نصر، ضرب

However 5th Person will be formatted in accordance (مطابق) with 4th Person

For Example 4th Person of Past active Verb فعل ماضی معروف of دعو (و) is دعوتُ and 5th will be دعوتا

Same action with دعو (و) ← لقی (ی)

(5) 'و' will be Changed in 'ی'

in DEFICIENT VERB OF Waaoo

(ناقص واوی)

IF There is a كسرة before the Letter Waaoo واو

For Example First Person of Past Passive Verb → (فعل ماضی مجہول)

7 دع و (ن)

دع و (ن) دُعِوَ ← دُعِیَ

NOTE This Rule is not only applied on Past Passive verbs فعل ماضی مجہول

But also باب سَمِعَ 7
باب حَسِبَ

Past active verb فعل ماضی معروف

This Rule is also applied in following examples.

ث و ب : ثِوَابٌ (جمع) ← ثِيَابٌ

Plural

ق و م : قِوَامٌ (مصدر) ← قِيَامٌ

(INFINITIVE)

ص و م : صِوَامٌ ← صِيَامٌ

⑥ The "و" will be change into "ی" IN DEFICIENT VERB OF WAAOO

(فعل ناقص واوی)

IF This Waaoo is Existed in a word in 4th place or after 4th place and there will be No ضمہ on the Letter Which is before This Waaoo.

For Example

The First Person of Past Passive Verb of دعو

دعو (ن) يُدْعَوُ ← يُدْعَىُ ← يُدْعَى

غش و (س) يُغْشَوُ ← يُغْشَىُ ← يُغْشَى

NOTE.. This Rule is applied on Imperfet Passive Verb فعل مضارع مجہول and as well applied on the Categories (ابواب) of

فعل مضارع معروف
Imperfect active Verb

- باب فَتَحَ
- باب ضَرَبَ
- باب سَمِعَ
- باب حَسِبَ

7 When we Turn Motionless letter (حرفِ ساکن)

into Jussive Mood مجزوم

Then this motionless Letter will be omitted (Removed or deleted)

(Please Check Page No 1123, 1122, Specially and Page No: 1123

Then for more details and explanation Please Check Pages 410 - To - 418 Specially Page No: 415)

For Example (فعل مضارع معروف)
7th Person of Imperfect active

(ن) د ع و

(ن) تَدْعُوْ ← تَدْعُوْ ← اُدْعُ

Imperative verb

فعل امر

You will be Master in this Chapter
انشاءاللہ

7 IF There is Dhammahtised Nunnation

تَنْوِيْنِ ضَمَّة

on a weak letter حرف علة

and the letter before this حرف علة is Voweled (متحرك) Then we have to omit (delete or remove) This حرف علة

And if there is فتحة on the Letter before حرف علة

Then we changed it into

Fatahtised Nunnation تنوين فتحة

unless other wised (if كسرة case)

We changed it into

Kasarahtised Nunnation تنوين كسرة

The Active Participle اسم الفاعل

ج

دع و (ن) دَاعِوٌ ← دَاعِيٌ ← دَاعٍ

NOTE -: This Rule is mostly applied on the Active Panticiple (اسم الفاعل)

ج فعل ناقص

Except this, this is also applied on Noun of Place & Time ج DEFICIENT VERB

(ناقص اسم فرما)

For example

دَعَا (دَعَوَ) of اسم ظرف

is on the Pattern (وزن) of مَفْعَلٌ

is originally مَدْعَوٌ

This will be first changed into مَدْعَيٌ

Then its علامہ دم will be omitted

And Now because There is a فتحة before it Thats why There will be Fatahatised Nunnation

تنوين فتحة

will be imposed on it Then it will be used as

مدّعى

(9) IF There is an Extra الف (الف زائدة) is existed before a حرف علة Then حرف علة will be Changed into "همزة"

For Example
The infinitive (مصدر) of دعو

دُعَاءٌ ← دعاء

(10) Past Passive Participle اسم المفعول

of DEFICIENT VERB OF YAA

(ناقص يائی)

is used against the PRESUMPTION

(خلاف قياس)

Its Patter is مَفْعِیٌ

For Example

هَدٰی يَهْدِیْ مَهْدِیٌّ

رَضِیَ يَرْضٰی مَرْضِیٌّ

قَضٰی يَقْضِیْ مَقْضِیٌّ

(10) RULES FOR HIGHLY DEFICIENT VERBS

(قواعدِ لفیف)

(i) The Rules of DEFICIENT (VERB) (ناقص) and Rules of ASSIMILATED VERB (مثال) are applied on Spaced highly deficient Verb

(لفیفِ مفروق)

(ii) The Rules of DEFICIENT (VERB) (ناقص) are applied on Coupled highly deficient (VERB)

(لفیف مقرون)

(The Rules of HOLLOW VERB اجوف) are not applied on Coupled highly deficient verb)

لفیف مقرون

(iii) The Active Participle اسم الفاعل

لفيف مقرون [highly spaced deficient Verb]

(also) is Formatted on the Pattern فَعِيلٌ

For Example

قَوِيٌّ ← ق و ى

حَيٌّ ← ح ى ى

19/09/21 1249

- NOUNS OF NUMBER

(PART NO 1)

اسماء العدد

7° : 1 Nouns of Number are used to show The Quantity (تعداد) or Ratio (تناسب) or order (ترتیب) of Things (اشیاء)

ORIGINAL NUMBER

(عددِ اصلی)

The Number which is used (*) to show for the Quantity of things is called original Number (عددِ اصلی)

EXAMPLE

"FOUR BOOKS" here "4" (FOUR) is the original Number

(*) To Show

FRACTIONAL NUMBER

(عددِ کسری)

(OR FRACTIONS)

The Number which is used to Show the Ratio (تناسب) is Called Fractional Number

EXAMPLE :- "one Fourth 1/4 Part"

IN The 1/4 (one Fourth) 1/4 is called Fractional Number. (عددِ کسری)

ORDER NUMBER

عددِ ترتیبی

(OR)

(عددِ وصفی)

(DESCRIPTIVE NUMBER)

The Number Which is used to Show the order (ترتیب) or the description (وصف) 67

Things is called ORDER Number or Descriptive Number

EAMPLE Third Soorah

"Third" is Order Number or descriptive Number

Now we have to understand the all kinds and types of Numbers one by one.

ALL details ~~are~~ will be describe

7°:2.: The original Number (عدد اصلی)

has been further Categorised in 4 Groups

1 _ مفرد (ALONE)

2 _ مرکب (COMPOUND)

3 _ عقود (TENS)

4 _ معطوف (JOINED) (OR) (CONNECTED)

1252

(i) ALONE (مفرد)

From ONE To TEN (1 To 10)

one hundred (100) and

one thousand (1000)

Those Number are consisted on one Word Thats why those Numbers are called (مفرد)

(ii) COMPOUNDS (مركب)

From Eleven (11) to Nineteen (19)

Those Numbers are consisted on Two words Thats why they are called Compounds (مركب)

(iii) TENS (عقود)

Tens means 20, 30, 40, 50, 60, 70, 80 & 90

Twenty, Thirty, Fourty, Fifty, Sixty

Seventy, Eighty, Ninety

(iv) JOINED OR CONNECTED

(معطوف)

Except TENS (عقود)

From Twenty one (21) to Ninety nine (99) all Numbers are called (معطوف)

(JOINED OR CONNECTED)

Those Numbers are formatted by Joining ALONE Numbers (مفرد اعداد)

and TEN Numbers

عقود اعداد

24/9/21 79:3 Now we have to Learn the Rules of formation of all above types of Numbers.

The Rule of formation of Number in Arabic are Similar as in English Language But difference is that, There are Separate Persons are used for Mascuine and Feminine. in Arabic for Formation of Numbers.

24-921 1254

79 : d IN Arabic Language

Counting of ALONE مفرد

Numbers are as under

NUMBER عدد	MASCULINE مذكر	FEMININE مونث
1	وَاحِدٌ	وَاحِدَةٌ
2	إِثْنَانِ - إِثْنَيْنِ	إِثْنَتَانِ / إِثْنَتَيْنِ
3	ثَلَاثَةٌ	ثَلَاثٌ
4	أَرْبَعَةٌ	أَرْبَعٌ
5	خَمْسَةٌ	خَمْسٌ
6	سِتَّةٌ	سِتٌّ

NUMBER عدد	MASCULINE مذكر	FEMININE مونث
7	سَبْعٌ	سَبْعَةٌ
8	ثَمَانٍ	ثَمَانِيَةٌ
9	تِسْعٌ	تِسْعَةٌ
10	عَشَرٌ (OR) عَشْرٌ	عَشَرَةٌ (OR) عَشْرَةٌ

Please Note following Points Relevant to ALONE Number

(مفرد اعداد)

For One (1) and Two (2) Feminine Numbers اعدادِ مونث are formatted in accordance with Rules (of Feminine) With means (ۃ) (تائے مربوطہ) But From 3 to 10 ۃ is formatted with the Masculine Numbers اعدادِ مذکر

and ۃ is not formatted With Feminine Numbers (اعدادِ مونث)

(iii) The Hamzah of اِثْنَانِ AND اِثْنَتَيْنِ Both ہمزہ are Actually ہمزۃ الوصل

1257

(iv) The word ثمانی

is used for Feminine Number

~~for~~ 8 (EIGHT)

Which is Spoken as

ثمان

Due to the Rules of DEFICIENT VERB

(فعلِ ناقص)

(v) The Pronounciation of

ALONE NUMBERS

اعدادِ مفرد

are with STOPPING (وقف)

Which means at the time of Pronounciation They need to be Stopped. (وقف)

NO 1258 Existed

25/9/21 1259 (1258) (was not written)

79:5 Now we have to look at the counting of Compound Numbers.

(اعداد مركبا)

NUMBER	MASULINE	FEMININE
عدد	مذكر	مونث
11	أَحَدَ عَشَرَ	إِحْدَى عَشْرَةَ
12	إِثْنَا عَشَرَ	إِثْنَتَا عَشْرَةَ
13	ثَلَاثَةَ عَشَرَ	ثَلَاثَ عَشْرَةَ
14	أَرْبَعَةَ عَشَرَ	أَرْبَعَ عَشْرَةَ
15	خَمْسَةَ عَشَرَ	خَمْسَ عَشْرَةَ
16	سِتَّةَ عَشَرَ	سِتَّ عَشْرَةَ

NUMBER عدد	MASCULINE مذكر	FEMININE مونث
17	سَبْعَةَ عَشَرَ	سَبْعَةَ عَشْرَةَ
18	ثَمَانِيَةَ عَشَرَ	ثَمَانِيَ عَشْرَةَ
19	تِسْعَةَ عَشَرَ	تِسْعَ عَشْرَةَ

Please note ~~in~~ in Compound Numbers

أَحَدَ is used instead of وَاحِدٌ

and إِحْدَى is used instead of وَاحِدَةٌ

79:6 The Ten Number عُقُودٌ

(اعداد عقود)

are used

Same for both Masculine & Feminine

NUMBER	NOMINATIVE	OBJECTIVE POSSESSIVE
عدد	رفع	نصب جر
20	عِشْرُوْنَ	عِشْرِيْنَ
30	ثَلٰثُوْنَ	ثَلٰثِيْنَ
40	اَرْبَعُوْنَ	اَرْبَعِيْنَ
50	خَمْسُوْنَ	خَمْسِيْنَ
60	سِتُّوْنَ	سِتِّيْنَ
70	سَبْعُوْنَ	سَبْعِيْنَ
80	ثَمَانُوْنَ	ثَمَانِيْنَ
90	تِسْعُوْنَ	تِسْعِيْنَ

79:L The Joined or Connected Numbers are as follows, (You can use the Word Counting)

NUMER عدد	MASCULINE مذكر	FEMININE مونث
21	اِحْدٰى وَعِشْرُوْنَ	اَحَدٌ وَّعِشْرُوْنَ
22	اِثْنَانِ وَعِشْرُوْنَ	اِثْنَانِ وَعِشْرُوْنَ
23	ثَلَاثٌ وَّعِشْرُوْنَ	ثَلَاثَةٌ وَّعِشْرُوْنَ
24	اَرْبَعٌ وَّعِشْرُوْنَ	اَرْبَعَةٌ وَّعِشْرُوْنَ
25	خَمْسٌ وَّعِشْرُوْنَ	خَمْسَةٌ وَّعِشْرُوْنَ
26	سِتٌّ وَّعِشْرُوْنَ	سِتَّةٌ وَّعِشْرُوْنَ
27	سَبْعٌ وَّعِشْرُوْنَ	سَبْعَةٌ وَّعِشْرُوْنَ

NUMBER	MASCULINE	FEMININE
عدد	مذكر	مونث
28	ثَمَانٍ وَعِشْرُونَ	ثَمَانِيَةٌ وَعِشْرُونَ
29	تِسْعٌ وَعِشْرُونَ	تِسْعَةٌ وَعِشْرُونَ

PLEASE NOTE:- The Number of 28 Digit in Arabic ثَمَانٍ + ثَمَانِيَةٌ are used which look different as compare to other Numbers

2. Except عقود (TENS) The Counting untill 99 is Same as described ~~ave~~ above

79:8 Now we have to come back Towards ALONE Numbers (اعدادِ مفرد)

IN ALONE Numbers, From 1 to 10 Numbers are included, But the Numbers from One Hundred 100 and one Thousand are also included. Their arabic and Their Dual تثنیہ and Plural (جمع) Arabic is same for their Masculine and Feminine (مذکر و مونث) is same and it is described on next page.

NUMBER عدد	MASCULINE / FEMININE مذكر ومونث
100	مِائَةٌ / مِئَةٌ
1000	اَلْفٌ
200	مِئَتَانِ / مِائَتَانِ
2000	اَلْفَانِ / اَلْفَيْنِ
300	ثَلَاثُمِائَةٍ
3000	ثَلَاثَةُ اٰلَافٍ
400	اَرْبَعُمِائَةٍ
4000	اَرْبَعَةُ اٰلَافٍ

NUMBER	MASCULINE / FEMININE
11000	أَحَدَ عَشَرَ أَلْفًا
12000	اِثْنَا عَشَرَ أَلْفًا

You have noted that word ثَلَاثُ is used for 300 in Arabic. But for 3000 ثَلَاثَةُ is used, Same as Word مِائَةٌ is used in Possessive case حالت جر and used as Singular واحد However for 3000 in Arabic → أَلْفٌ Diacritical case (اعراب) is of Possessive case جر which are Two Kasrah's But its Plural → آلَافٌ is used.

1267

The Plural of مائة is mostly used as مئات which means Sound Plural and Feminine

(جمع سالم ومونث)

Hower the Plural of ألف is used as آلاف

(many thousands)

or also used as

(ألوف)

For Hundred thousand (100,000) مائة ألف

and for Ten Hundred thousand (10,00,000) ألف ألف

(MILLION)

OR

(مليون)

1268

and for 100,00,000

عشرة الاف الف

which Mean Ten thousand, Thousand

or

عشرة ملايين

OR

79:9 ... For unidenlified

(غير معين)

Numbers from 3 to 9

Word بضع

is for Feminine (مونث)

1269

MASculine بِضْعَةٌ is used. obov

Un identified (غير معين)
Number above than 10
Word نَيِّفٌ

(نَيِّفٌ)

Both for Masculine and Feminine

is used.
and this Word will be used After Some Tens, Hundred or Thousand

Thus THIS WORD IS NOT USED IN HOLY QURAN

79:10 Now we have learned all orignal Number

(اعدادِ اصلی)

This is important to describe That except Compound Number

(اعدادِ مُرکب)

all kinds of Numbers are declinable

(معرب)

in Compound Numbers for Twelve اِثْنَا or اِثْنَتَا are declineable and all remaining Numbers are Non declinable

(مبنی)

79:11 Now we have to understand this issue with different examples of Arabic

NUMBER عدد	ARABIC عربی
5500	خَمْسَةُ اٰلَافٍ وَّ خَمْسُمِائَةٍ
6650	سِتَّةُ اٰلَافٍ وَّ سِتُّمِائَةٍ وَّ خَمْسُوْنَ
302	ثَلَاثُمِائَةٍ وَّ اِثْنَانِ (FOR MASCULINE)
	ثَلَاثُمِائَةٍ وَّ اِثْنَتَانِ (FOR FEMININE)

Another Style of Writing 302

ثَلَاثُ مِئَةٍ وَّ اِثْنَانِ

ثَلَاثُ مِئَةٍ وَّ اِثْنَتَانِ

NUMBER	ARABIC
1217	اَلْفٌ وَّمِائَتَانِ وَسَبْعَةَ عَشَرَ (FOR MASCULINE)
	اَلْفٌ وَّمِائَتَانِ وَسَبْعَ عَشَرَةٌ (FOR FEMININE)
4036	اَرْبَعَةُ اٰلَافٍ وَّسِتَّةٌ وَّثَلَاثُوْنَ (FOR MASCULINE)
	اَرْبَعَةُ اٰلَافٍ وَّسِتٌّ وَّثَلَاثُوْنَ

You have noted That in Arabic
First we Translate thousands
Then Hundreds
Then Units
Then Tens

Mostly This order is adopted
at the time of Counting
Howeve against this order

We are allowed to count

for Example 4036

FOR MASCULINE

سِتَّةٌ وَّ ثَلَاثُوْن وَ

اَرْبَعَةُ اٰلَاف

EXERCISE NO: 75 'A'

رقم التمرين ٧٥ (الف)

Write the counting from

81 to 99

(Eighty one) (Ninety nine)

EXERCISE NO: 75 'B'

رقم التمرين ٧٥ 'ب'

Write in Arabic Masculine and for Feminine of following Numbers

7310	1405	2180
615	943	8765

EXERCISE NO 75 'C'

رقم التمرين ٧٥ 'ج'

Write following Numbers in English.

ثَمَانِيَةُ اٰلَافٍ وَّ مِائَةٌ

تِسْعُمِائَةٍ وَّ عَشَرَةٌ

تِسْعَةُ اٰلَافٍ وَّ تِسْعُمِائَةٍ وَتِسْعُوْنَ

اَلْفَانِ وَ مِائَتَانِ وَاثْنَا عَشَرَ

خَمْسُمِائَةٍ وَّ اَرْبَعٌ

ثَلٰثَةُ اٰلَافٍ وَّ سِتٌّ وَّ سَبْعُوْنَ

2/10/21 1276

NOUNS OF NUMBERS 'B':

اسماء العدد جزء 'ب'

79:1 we have already studied in Last Lesson that the Numbers which are used to show the RATIO PROPORTION (تناسب) of Things are called FRACTIONAL NUMBERS

اعدادِ کسری

OR

کسور

(FRACTIONS)

Arabic of Fraction Half is "نصف" (NISF)

And all remaining Fractional Numbers are formatted, on the Pattern (وزن) of "فُعُل" OR "فُعْل"

From the origenal Number (عددِ اصلی)

FOR EXAMPLE _:

NUMBER عدد	ARABIC عربی	TRANSLATION ترجمہ
1/3	ثُلُثٌ or ثُلْثٌ	Third
1/4	رُبُعٌ or رُبْعٌ	Fourth
1/5	خُمُسٌ or خُمْسٌ	Fifth
1/6	سُدُسٌ or سُدْسٌ	Sixth
1/7	سُبُعٌ or سُبْعٌ	Seventh
1/8	ثُمُنٌ or ثُمْنٌ	Eighth
1/9	تُسُعٌ or تُسْعٌ	Ninth
1/10	عُشُرٌ or عُشْرٌ	Tenth

The Pluval of all above Numbers are formatted on the pattern of أَفْعَالٌ

ARABIC MUST BE WRITTEN OR READ FROM RIGHT TO LEFT, LIKE YOU READ ثُلُثٌ Then ثُلْثٌ FIRST

FOR EXAMPLE -: The Plural of ثُلُثٌ is أَثْلَاثٌ

The Plural of رُبُعٌ is أَرْبَاعٌ

There is no difference of Masculine or feminine تذكير و تانيث in Fractional Numbers Those are Same For any gender

79:2 Except the Examples as describe above عُشْرٌ or Less than Fraction are formatted in a very Special way which can be understandable

as under

NUMBER عدد	ARABIC عربی
3/4 Three Fourth	ثَلٰثَةُ اَرْبَاعٍ
6/7 Six Seventh	سِتَّةُ اَسْبَاعٍ
4/9 Four Ninth	اَرْبَعَةُ اَتْسَاعٍ
7/10 Seven Tenth	سَبْعَةُ اَعْشَارٍ

The arabic of 2/3 is used as ثُلُثَانِ

1280

The Fractional Number more than عشرة can be formatted as below

4/11 أَرْبَعَةٌ مِنْ أَحَدَ عَشَرَ

11/20 أَحَدَ عَشَرَ مِنْ عِشْرِيْنَ

OR

أَحَدَ عَشَرَ عَلَى عِشْرِيْنَ

79:3 Two Two, Three Three

The method of formation of Two Two, Three Three, is that, fomat them on the Pattern of مَفْعَلُ (وزن)

OR فُعَالُ

NUMBER عدد	ARABIC عربی
Two Two	مَثْنیٰ مَثْنیٰ
Three Three	ثُلَاثَ
Four Four	رُبَاعَ

For one one Mostly Two Words are used

مُفْرَادَ OR مُفْرَادِی

:- VOCABULARY -:

كلمات

تَرَكَ (ن) تَرْكًا وَتَرَكَانًا

LEAVING SOMETHING

خَلَقَ (ن) خَلْقًا وَخَلْقَةً

To Create

طَابَ (ض) طِيبًا، طَابًا

To be Looking good

(OR) Looking good

جَاءَ (ض) مَجِيئًا

To Come

نَكَحَ (ف، ض) نِكَاحًا وَنِكْحًا

To be Marry

مَرَّةً

one time

EXERCISE NO 76

رقم التمرين ٧٦

Translate following verses of Holy Quran by pointing the Fractional Numbers (اعدادِ کسری)

① فَلَهُنَّ ثُلُثَا مَا تَرَكَ

② فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكْتُمْ

③ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ

④ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ

1284

⑤ لَقَدْ جِئْتُمُونَا فُرَادَىٰ كَمَا خَلَقْنَاكُمْ
أَوَّلَ مَرَّةٍ

⑥ فَإِنْ كَانَ لَهُنَّ وَلَدٌ فَلَكُمُ الرُّبُعُ
مِمَّا تَرَكْنَ

⑦ فَانْكِحُوا مَا طَابَ لَكُمْ
مِنَ النِّسَاءِ مَثْنَىٰ وَثُلَاثَ وَرُبَاعَ

⑧ قُلْ إِنَّمَا أَعِظُكُمْ بِوَاحِدَةٍ
أَنْ تَقُومُوا لِلَّهِ مَثْنَىٰ
وَفُرَادَىٰ ثُمَّ تَتَفَكَّرُوا

6-10-21 (Cleakheaton) 1285

NOUNS NUMBERS _ 3

اسماء العدد جزثالث

80:1 _: You have already studied in paragraph No. 79:1 that for showing order (ترتیب) of things or the grade (مرتبہ) of things,

عدد وصفی — عددِ ترتیبی

ATTRIBUTE NUMBER — ORDER NUMBER

From 2 to 10 order Numbers are formatted on the pattern of اَلْفَاعِلُ (مونث) and its femenine will be formatted on the pattern of اَلْفَاعِلَةُ However for 1 and its Feminine (مونث) order Number is bit different as compare to the Rule above described.

Let we understand the Arabic of ORDER Number

NUMBER	MASCULINE	FEMININE
عدد	مذكر	مونث
FIRST	اَلْأَوَّلُ	اَلْأُولَى
SECOND	اَلثَّانِي	اَلثَّانِيَةُ
THIRD	اَلثَّالِثُ	اَلثَّالِثَةُ
FOURTH	اَلرَّابِعُ	اَلرَّابِعَةُ
FIFTH	اَلْخَامِسُ	اَلْخَامِسَةُ
SIXTH	اَلسَّادِسُ	اَلسَّادِسَةُ
SEVENTH	اَلسَّابِعُ	اَلسَّابِعَةُ
EIGHTH	اَلثَّامِنُ	اَلثَّامِنَةُ
NINTH	اَلتَّاسِعُ	اَلتَّاسِعَةُ
TENTH	اَلْعَاشِرُ	اَلْعَاشِرَةُ

81:2 From Eleven 11 to 21 order Numbers are used as under.

NUMBER	MASCULINE	FEMININE
عدد	مذكر	مونث
Eleventh	اَلْحَادِي عَشَرَ	اَلْحَادِيَةَ عَشَرَةَ
Twelefth	اَلثَّانِي عَشَرَ	اَلثَّانِيَةَ عَشَرَةَ
Nineteenth	اَلتَّاسِعَ عَشَرَ	اَلتَّاسِعَةَ عَشَرَةَ

81:3 All Tenths عقود, (Hundred)

مِئَةٌ One Hundred

اَلْفٌ one thousand

are also used in same formation as Order Numbers But mostly an عدد ترتيبي اَلْ is added before them

معرف بالام

NUMBER	ARABIC
عدد	عربی
Twentie th	اَلْعِشْرُوْنَ
Twenty oneth (FOR MASCUILINE)	اَلْحَادِيْ وَالْعِشْرُوْنَ
Fourty oneth For Feminine	اَلْحَادِيَةُ وَالْاَرْبَعُوْنَ

EXERCISE NO 78

رقم التمرين ٧٨

① سَيَقُولُونَ ثَلٰثَةٌ رَّابِعُهُمْ كَلْبُهُمْ

② وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ

③ وَيَقُولُونَ سَبْعَةٌ وَّثَامِنُهُمْ كَلْبُهُمْ

④ مَا يَكُونُ مِنْ نَّجْوٰى ثَلٰثَةٍ إِلَّا هُوَ
رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ

⑤ أَفَرَءَيْتُمُ اللّٰتَ وَالْعُزّٰى
وَمَنٰوةَ الثَّالِثَةَ الْأُخْرٰى

⑤ لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ
اللَّهَ ثَالِثُ ثَلَاثَةٍ

⑥ إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ
فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ

(فَعَزَّزْنَا)

8/10/21 1291

:- NUMERICAL COMPOUNDS

مرکب عددی

82:1 The collection (مجموعہ) of Nouns Number (اسم العدد) and Numbered (معدود) is called Numerical Compound (مرکب عددی) It is also called

NUMERAL COMPOUND

NUMBERED (معدود) - It is "whose" Number, (تعداد) a Noun order (ترتیب) or attribute (وصف) is being described

تعداد
وصف
ترتیب

For Example we said "FOUR BOOKS"

Here FOUR is اسم العدد and Books are معدود

There are different Rules for the formation of Numeral Compounds of different Noun Number (اسم العدد). Before we have to study The Rules of formation we have to understand following matters.

1-: In the formation of مرکب عددی mostly Number is Existed First and Numbered (معدود) is after it Except for Number 1 and Number 2.

2-: There is a Compatibility (مطابقت) between عدد & معدود relevant to Masculine and Feminine مذکر و مونث which means if Numbered (معدود) is Masculine (مذکر) Then Noun of Number اسم العدد will also be Masculine if Numbered (معدود) is Feminine (مونث) Then Noun Number (اسم العدد) will also be Feminine مونث

NOTE, Please Note Tens عقود one Hundred, one thousand and their Dual تثنیه and Plural جمع & Masculine مذکر and feminine مونث are used Same for the Numbered (معدود)

3.: Numbered (معدود) is Mostly used as Common N.

(استعمال معدود بصورت نکرہ)

Let we understand the Method of formation of Numeral Compound with an order.

or

We can say Let we understand the rules of formation of Numeral Compound orderly.

82:2 Rule for 1 and 2 Numbers

for 1 and 2 Numbered (معدود) is Formatted First and Number 1 and 2 are written after it. And Same as adjectival Compound

(مرکب توصیفی)

There is a must compatibility (مطابقت) between Number (عدد) and Numbered (معدود)

For Example

مرکب عددی

ONE PEN — قَلَمٌ وَاحِدٌ عربی

For Masculine

مذکر

ONE Word — كَلِمَةٌ وَّحِدَاةٌ

For Feminine

مونث

Two books — كِتَابَانِ اِثْنَانِ

MASCULINE

مذکر

Two female Teachers — مُعَلِّمَتَانِ اِثْنَتَانِ

FEMININE

مونث

82:3 RULES FOR 3 To 10

Formation of Numeral compound from 3 to 10 Number is based upon Possessive Compound مرکب اضافی

Noun Number (اسم العدد) will be Light (خفيف) Like Possessed مضاف and Numbered (معدود) will be Plural and in Possessive Case (حالة جر)

like Possesser (مضاف اليه)

For EXAMPLE

NUMERAL COMPOUND (مركب عددي)	ARABIC (عربي)
FOUR PENS MASCUILINE (مذكر)	أَرْبَعَةُ أَقْلَامٍ
FIVE CAMELS FEMININE مونث	خَمْسُ نَاقَاتٍ

82:4

RULES FOR 11 TO 99

From 11 Eleven to Ninetynine 99 for Numeral compounds "Numbered" (معدود) Will be Singular واحد and Accusative (منصوب).

For Example

NUMERAL COMPOUND مركب عددى	ARABIC عربى
Eleven Stars FOR MASCULINE	أَحَدَ عَشَرَ كَوْكَبًا
Fourty Six Mosques FOR MASCULINE	سِتَّةٌ وَأَرْبَعُونَ مَسْجِدًا
Eighty Three Gardens FOR FEMININE	ثَلَاثٌ وَثَمَانُونَ حَدِيقَةً
Fifty Nights	خَمْسُونَ لَيْلَةً

82:5 RULES FOR 100 & 1000
(NUMERAL COMPOUNDS)

The rules for one hundred & one thousand for their Dual and Plural Numeral Compounds.

"The Numeral Compound for Dual and Plural of one hundred and one thousand is formatted on the bases of Possessive Compound (مركب اضافي)

اسم العدد (Number) will be light like Possessed مضاف (خفيف)

and Numbered (معدود) will be Singular واحد and in Possessive case (حالت جر) Like Possessive (مضاف اليه)

one hundred boys	مِائَةُ وَلَدٍ
one thousand girls	أَلْفُ بِنْتٍ
Two hundred Towns	مِئَتَا قَرْيَةٍ
Two thousand Chairs	أَلْفَا كُرْسِيٍّ

Three hundred Camels ثَلَاثُ مِائَةِ جَمَلٍ

Four thousand angels اَرْبَعَةُ اٰلَافِ مَلَكٍ

IN The Ayat No: 25 of Soorah - KAHAF

(سورہ الکھف)

وَلَبِثُوْا فِيْ كَهْفِهِمْ ثَلٰثَ مِائَةٍ سِنِيْنَ

in above Ayah Mubarakah مِائَةٍ is Not Formatted as Possessed مضاف and Numbered معدود is Formatted Plural.

PLEASE NOTE THIS IS AN EXCEPTION (استثناء) FROM THE RULE

82:6 As we have already described that Numbered معدود is used in the form of Common (نکرہ)

However it can also be formatted as Proper with Laam (معرف باللام)

But in this situation it will be Plural جمع or Plural Noun اسم جمع and word مِنْ is used before it

For Example عِشْرُوْنَ رَجُلًا

Can also be written as

عِشْرُوْنَ مِنَ الرِّجَالِ

82:7 Except 1 or 2 numbers
for all other Numbers معدود
will be formatted after اسم العدد

However Some times معدود
Can be formatted before اسم العدد
In this Situation There will be
a Style of Exnegaration is Produced.

(أُسْلُوبِ مُبَالِغَة)

For Example

السَّمٰوٰتُ السَّبْعُ

SEVEN HEAVENS OF SEVEN

82:8 The Non Specified

(غير معين)

Numbers from
3 to 9, Their Numeral Compound
will be formatted Same as
from 3 to 10 Numbers

For Example

Few male children and few female children

بِضْعَةُ أَطْفَالٍ وَّبِضْعُ طِفْلَاتٍ

82 : 9 The Numbered (معدود) Which is existed after many Numbers (أسماء العدد). It will be effected by Last Number

for Example Translation of 1936 Years One thousand nine hundred and Thirty Six (years) will be written as

أَلْفٌ وَّتِسْعُمِائَةٍ وَّسِتٌّ وَّثَلَاثُوْنَ سَنَةً

Here سَنَةً is effected by ثَلَاثُوْنَ That's why سَنَةً is Singular واحد and منصوب Accusative

1302

The Arabic of 1936 years can also be as below

سِتٌّ وَّثَلَاثُوْنَ وَتِسْعُمِائَةٍ وَّ اَلْفُ سَنَةٍ

Here سَنَةٍ is Genetive مجرور

Because of word اَلْفٌ

VOCABULARY

كلمات

(ر ب ص)

① رَبَصَ (ن) رَبْصًا

To wait or
To be on the Look out for

تفعّل :- To wait

② ص و ر : صار (ن) صَوْرًا

Making a voice /
To Bow or
To Familiar

③ س ي ح - ساح (ض) سَيْحًا
سَيَاحَةً

Touring the cities and Places

④ ر ء ي : رأى (ف) رَأْيًا

To See رُؤْيَةً
To watch (Normally used for Dreams)

⑤ س خ ر سَخِرَ (س) سَخَرًا - سُخْرًا

Making a Joke of Somebody

تفعيل :-

To overcome Somebody

To conquer Somebody / Some place

This word is also used to show Taking over Something in Arabic

We can say غلبه or

to مَغْلُوْب on patteren of

(مفعول)

⑥ ا ج ر : أَجَرَ (ن) أَجْرًا

To give reward - إِجَارَةٌ

To give wage of Hard work

Working for somebody

⑦ ف ص ل : فَصَلَ (ض) فَصْلًا

To make Separate Something from Something

To wean (a child) - تفاعل

⑧ ت م م : تَمَّمَ (ض) تَمَامًا

To be Completed

To Complete Something

افعال :-

⑨ ذ ر ع : ذَرَعَ (ف)

The Part of Arm from the Elbow to the Tip of middle finger

Measuring with ذِرَاع : ذَرْعًا

The Part of arm from the elbow to the Tip of middle finger.

Breadth of Hand - اَلذَّرْعُ

⑩ س ل ک : سَلَكَ (ن) سَلْكًا

Inserting Something - سُلُوْكًا

or

Inserting Something in Something

(11) ن ب ت : نَبَتَ نَبْتًا ، نِبَاتًا

Growing a plant

A Place abounding in Verdure, a meadow, or a Lawn

To Cause to Grow

افعال

(12) ج ل د : جَلَدَ (ض) جَلْدًا

Whip / Lash.

To whip

To Lash

جَلْدَةٌ

(13) ل ب ث : لَبِثَ (س) لَبْثًا لُبْثًا

To Stay in Some Place

To Live in Someplace

(14) ع ر ج عَرَجَ (ض-ن) عُرُوجًا

مَعْرَجًا

(To ASCEND)

(15) لَعْجَةٌ

SHEEP

or a special type of Sheep with a fatty tail.

EXERCISE NO 78

رقم التمرين ٧٨.

Translate following Ayats OF HOLY QURAN.

① إِنَّمَا إِلٰهُكُمْ إِلٰهٌ وَّاحِدٌ

② فَمَنْ لَّمْ يَجِدْ فَصِيَامُ ثَلٰثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ

③ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ

④ فَشَهَادَةُ أَحَدِهِمْ أَرْبَعُ
شَهٰدٰتٍ بِاللّٰهِ ۙ إِنَّهٗ لَمِنَ
الصّٰدِقِيْنَ ۝ وَالْخَامِسَةُ أَنَّ
لَعْنَتَ اللّٰهِ عَلَيْهِ إِنْ كَانَ
مِنَ الْكٰذِبِيْنَ ۝ (سورة النور-٧،٨)

⑤ خَلَقَ السَّمٰوٰتِ وَالْأَرْضَ
فِيْ سِتَّةِ أَيَّامٍ (هود-٧)

⑥ وَقَالَ الْمَلِكُ إِنِّيْ أَرٰى
سَبْعَ بَقَرٰتٍ سِمَانٍ
(يوسف-٤٣)

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⑦ وَلَقَدْ خَلَقْنَا فَوْقَكُمْ

سَبْعَ طَرَآئِقَ (المومنون-١٧)

⑧ لَهَا سَبْعَةُ أَبْوَابٍ

(الحجر - 44)

⑨ سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ

وَّثَمٰنِيَةَ أَيَّامٍ

(الحاقة - ٧)

⑩ أَنْ تَأْجُرَنِي ثَمٰنِيَ حِجَجٍ

(القصص - 27)

(11) إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا

(يوسف - 4)

(12) إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ

اثْنَا عَشَرَ شَهْرًا

(التوبة - 36)

(13) فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ شَهْرًا

(التوبة - 60)

(14) وَحَمْلُهُ وَفِصَالُهُ ثَلَاثُونَ شَهْرًا

(الاحقاف : 15)

(15) وَوَاعَدْنَا مُوسَى ثَلَاثِينَ

لَيْلَةً وَأَتْمَمْنَاهَا بِعَشْرٍ فَتَمَّ

مِيقَاتُ رَبِّهِ أَرْبَعِينَ لَيْلَةً

(الاعراف - 142)

(16) فَمَنْ لَّمْ يَسْتَطِعْ فَاِطْعَامُ
سِتِّيْنَ مِسْكِيْنًا

(17) اِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِيْنَ
مَرَّةً فَلَنْ يَّغْفِرَ اللّٰهُ لَهُمْ

(18) ثُمَّ فِيْ سِلْسِلَةٍ ذَرْعُهَا
سَبْعُوْنَ ذِرَاعًا فَاسْلُكُوْهُ

(19) اِنَّ هٰذَآ اَخِيْ لَهٗ تِسْعٌ
وَّتِسْعُوْنَ نَعْجَةً وَّلِيَ
نَعْجَةٌ وَّاحِدَةٌ

Page No 1312, & 1313 are not written

(20) كَمَثَلِ حَبَّةٍ أَنْبَتَتْ
سَبْعَ سَنَابِلَ فِي كُلِّ سُنْبُلَةٍ مِائَةُ
حَبَّةٍ

(21) اَلزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا
كُلَّ وَاحِدٍ مِنْهُمَا مِائَةَ جَلْدَةٍ

(22) لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ
أَلْفِ شَهْرٍ

(23) إِذْ تَقُولُ لِلْمُؤْمِنِينَ
أَلَنْ يَكْفِيَكُمْ أَنْ يُمِدَّكُمْ

(24) رَبُّكُمْ بِثَلٰثَةِ اٰلٰفٍ مِّنَ
الْمَلٰٓئِكَةِ مُنْزَلِيْنَ

(25) تَعْرُجُ الْمَلٰٓئِكَةُ وَالرُّوْحُ
اِلَيْهِ فِيْ يَوْمٍ كَانَ
مِقْدَارُهٗ خَمْسِيْنَ اَلْفَ
سَنَةٍ

(26) اِنَّ اِلٰهَكُمْ اِلٰهٌ وَّاحِدٌ

(27) يَتَرَبَّصْنَ بِاَنْفُسِهِنَّ اَرْبَعَةَ
اَشْهُرٍ وَّعَشْرًا

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(28) ثُمَّ اسْتَوٰى اِلَى السَّمَآءِ
فَسَوّٰهُنَّ سَبْعَ سَمٰوٰتٍ

(29) اِنِّىْٓ اَرٰى سَبْعَ بَقَرٰتٍ سِمَانٍ

(30) وَاَنْزَلَ لَكُمْ مِّنَ الْاَنْعَامِ
ثَمٰنِيَةَ اَزْوَاجٍ

(31) وَلَقَدْ اٰتَيْنَا مُوْسٰى تِسْعَ اٰيٰتٍ

(32) حَتّٰٓى اِذَا بَلَغَ اَشُدَّهٗ وَبَلَغَ
اَرْبَعِيْنَ سَنَةً

(33) فَلَبِثَ فِيْهِمْ اَلْفَ سَنَةٍ اِلَّا
خَمْسِيْنَ عَامًا

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LESSON OF LESSONS

سق الاسباق :-

83: 1 With the very very Special help blessing, Mercy Kindness of ALLAH سبحانه وتعالى You have Completed the four Parts of Asan Arabic Grammar (This name was given in the book Later when Four books were Published as I remind the Past) (This Journey was Started in 1989/90 many matters are related with my memory if I mistakes. I pray to ALLAH سبحانه وتعالى forgiveness and Mercy.

ALLah be Praised blessed you at what level and grades, you can't Imagine or estimate in this Life, There is not any possibility. The reality of This fact will be revealed only in the Day of Judgement,

on all those People who understand it and those People who can't understand it. So Howmuch Thankfull we are, As Less as we thank.

This Thanks will be by Saying

قولاً

as well as by Practice عملاً

Now this is obligatory for you
That you have to Look after
this blessing. Don't waist it
and To accomplish its RIGHT
The methodology of accomplishment
of its RIGHT will be discussed
Later. First of all we have
to clarify many matters in our
mind

83: 2 HOLY PROPHET

اَللّٰهُمَّ صَلِّ عَلٰى حَبِيْبِكَ
وَسَيِّدِنَا مُحَمَّدٍ وَّعَلٰى آلِهٖ
وَبَارِكْ وَسَلِّمْ بِعَدَدِ كُلِّ مَعْلُوْمٍ لَّكَ

Said, Considering Yourself a Nobel minded or a great a Sensible Personality is a great disast rous for the Knowledge. Certainly ALLAH be praised has chosen you for the Knowledge of that Language in which he Revealed His Holy WORDS. This is a great blessing. But on this bases You need not to Consider other People at lower Level. Who has no Knowledge of Arabic. This will be an ingratitude "کفران"

It may be possible that Those people will also be blessed by this Knowledge (عربی، فرانسیسی)

and they will be more Compe-
tent than You.
Thats why please Save Yourself
from this disastrous mistake
and do not be Proud.
83:3 Now a days Sciensists
acknoledged that As much as
the Seek the Kronledge of this
Universe. as much Limits of
their ignorance is increased.
Please note this is the Same
Case with the Kronledge of
Arabic Language. The
Main Cause for this is
That every field/corner of
This Language is disciplined by
a Rule. Far Limit انتهى
is that Exceptions are
mosllly regulated by few Rules

The used words against the Rules are negligible, as compare to other Languages. Please Point this matter in your mind (To instill) That you have Just absorb a very Little Part from the ocean of Arabic Whatever You have Learned A greatest Part of Knowledge is Still to Seek.

(I Tried few extra issues and points added for Example Complete صرف صغير)

I realised that many many things are Left and Hurrily passed and Student is Still thirsty to grasp the issues).

83:4 Please note all words of Arabic are not used in Holy Quran. thats why for initial understanding of Holy Quran, It is not important to understand all Parts of Arabic Grammar. However few Parts Learning Can also be benefirial for understanding of Holy Quran With above reference Please Now understand that in those Arabic Grammar notes, few relevant Parts of Arabic Grammar were Intentionally Left (they are not discussed.) Main Cause of that missing as below. To save the Student from obstruse details مغلق تفصيلات, first

First of all Prepare the mind of students for INITIAL UNDERSTANDING OF HOLY QURAN

(ابتداءِ فهم القرآن)

Then with more Learning and Teaching The ways of ISLamic Knowledge will be more easy and Spacious and Frank. INShallah.

Another Cause for Limiting the Arabic Grammar Course is that Now after Those Four Parts Now the Student is Now in Such Stage that He/She need not any Lessons or Exercises for the understanding

For more Rules of Arabic
However Now, if any new
Rule is revealed to You. Now
You can easily understand
and impress on to your mind
This Exercise will be very very
beneficial if it will be
related with Holy Quran.
83: 4 For the accomplishment
of the Right, what you have
Learned untill Now, and for
more Learning. First compulsory
Step is that, increase your
Time of Reciting of Holy Quran
If You increase this time and
Love Holy Quran

HOLY QURAN WILL
POSSESS YOU

and it will be a greatest Spritual blessing of ALLAH BE PRAISED.

You can Possible This by neglecting un-necessary Tasks.

Distribute The recieting of Holy Quran in Two Parts. one for the Normal Reciting (and Try to Stant Hifz as can be Possible) and Remaining Part will be For the understanding of Holy Quran. For this Purpose You need a dictionary Best Arabic English English. Arab Dictionaries are as under

① Arabic - English Dictionary of Quranic usage By ELSaid M. Badawi and Muhammad Abdel Haleem.

This can be Possible by neglecting un-necessary Tasks.

(2) Arabic English Dictionary for Advanced Learner
By J. G. HAVA الفرائد الدرية

(3): Arabic English Dictionary
By HANS WEHR
Edited By J. M. COWAN

(4): Students Dictionary
Arabic English
English Arabic
By Abed-AL-Hafiz BAYDOUN
(above 3 are in my use)

(5): Arabic English LEXICON
COMPILED By Edward willram Lane

(6) As soon as Arabic Level improved
Then مصباح اللغات، مفردات القرآن (*1)
ALMUNJID Arabic-English المنجد
IF Possible Learn URDU AS well
86:3 At the time of Study Holy Quran Concentrate Your mind on the formations of Words
Then decide what is
Root مادہ
Category باب
Person صیغہ
Kind of Noun or Verb اقسام اسم و فعل

(*1) Those are Extra IF Possible Try to Learn URDU → مصباح اللغات، مفردات القرآن

A LOT OF ISLAMIC KNOWLEDGE IS AVAILABLE IN URDU AS WELL

Then check the Diacritical case

(اعرابی حالۃ)

and what is the cause of This Diacritical Case.
If You Can't understand the meaning of Word Then check in the dictionary
Then Concentrate Your mind on the formation of Sentence, then decide the Relevants of

(SUBJECT) مبتدا

PREDICATE OR VERB خبر او فعل

(SUBJECT) فاعل

(OBJECT) مفعول

(This is related with ترکیب نحوی which we missed But Now it is required. I Shall Try to discuss (ترکیب نحوی) Later)

Then Try to understand the Translation of AYAT of HOLY QURAN, if You still Can't understand Then Check in a Translation of the Scholar of Your own Choice and Maslak

I Personally Prefer PICKTHALL
IRFAN-UL-QURAN
KANZUL-EEMAN

It was not Word to Word Translation But Reflect the Understanding of Transtator Translator. (ترجمانی)

IF You Just Study one Part جز of Holy Quran with This Technique, INshallah You Can achieve the ability that You Can understand of Holy QURAN By Listening or Reading/Recieting

if there will be any Hinderance
~~Then~~ which mean(mostly)s You don't Know
The meaning or Sence of
That word. So a very good
Dictionary must be required
to understand the Holy Quran.
83:7 Now we have to
understand Transparently this
matter that old Scholars of
Indian Subcontinent including
Pakistan, India, Bangladesh
and Srilanka, Their Translations
are for General Public. They
Translated by Considering that
Reader does not understand
the Arabic Grammar, So
they ignored the specific details
or Arabic Language and Just
Concentrate to Explain
The meaning and general understanding

of the Ayats of HOLY QURAN

Now you have to be carefull about critising the Translations of Elder Scholars of Indian Sub-Continent. You are Just a beginner with a very Limited Kromledge of Arabic.*

(Please note the Arabic People need not any translation of HOLY QURAN.)

IF You Still try to criticise The Translations of Elders. Then you must infected with Spritual disease. and instead of gaining Knowledge and Grades You may Lost Your academic initial Level of Arabic Grammar.

* If You Still can't understand From translations then Just think your knowledge is Limited, As soon as your knowledge will increase you will stant to understand the explanations of Elders Translations and commentaries.

تراجم و تفاسیر

ALLAH سبحانہ وتعالیٰ bless all of us to be thankfull for all the blessings, He awarded all of us. We all need to Submit ourselves to the will of ALLAH سبحانہ وتعالیٰ

رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ

11-10-2021 المهندس محمد عبدالرحمن
٣ ربيع الاول ١٤٤٣

This Project was started on 1-1-1999. It took → 22 Years 9 months and 12 days.

Names of my Arabic Teachers
① حافظ جمال دین مرحوم
② مولانا عبدالرحمٰن چترالی مرحوم
③ ماسٹر فضل الٰہی مرحوم (سرجی ماموں)

Please pray for the Civil Engineer and (his teachers) who gave me those Arabic Notes in 1989/1990. I am Planning to add 4 more books
① Characteristics of categories کتب ابواب کی خصوصیات
② Syntactic Analysis ترکیب نحوی
③ Missing Topics
④ Spoken Arabic